

Truth Soberly Defended.

I N

A Serious REPLY to Mr. Benjamin Keach's Book, intituled, *The Breach Repaired in God's Worship; or Singing of Psalms, Hymns, and spiritual Songs, proved to be an Holy Ordinance of Jesus Christ.*

As also a Vindication of a Book, intituled, *Prelimited Forms of praising God, vocally sung by all the Church together, proved to be no Gospel-Ordinance.* By I. M.

With a POSTSCRIPT in Answer farther to a Book, intituled, *Folly Detected*; published by Mr. Joseph Wright. And to a Paper called, *An Appendix, or a brief Answer to Mr. Marlow's Notion of the Essence of Singing.* By T. W. And to a Paper called, *An Answer to a brief Discourse concerning Singing.* By H. K..

Whereunto is added

A Brief NARRATIVE of the Rise, Occasion and Management of the present Controversy between I. M. and Mr. B. K. with some Reflections on a Book called, *Truth Vindicated, or Mr. Keach's sober Appeal answered*: Wherein also his Abuses and Misrepresentations, contained in his aforesaid Book, are detected, under the Hands of several worthy Pastors of Churches, and other faithful Brethren.

By ISAAC MARLOW.

London, Printed in the Year, 1692.



THE
AUTHOR,
TO THE
Baptized Churches

Of Christ in *England* and *Wales*,

Sendeth greeting, wishing Grace, Mercy and Peace to you, from God our Father, and Jesus Christ our Saviour.

Honoured and Beloved Brethren;

WHEN it pleased God at the first to incline my Heart to appear in this publick way for the Truth, I earnestly sought his Mind in it, that I might not venture forth in my own Strength, which I knew could never answer the end of my Undertaking; and the more my Thoughts were exercised about it, the more my Heart was encouraged to proceed in this Service, which God hath owned and blessed to the enabling of many Souls to withstand the inticing to the Pra-

The Epistle Dedicatory

Office of the common way of ~~Sacrament~~ Sing-
ing.

But since I present (by way of Dedication to you) in my ~~last~~ Treatise, my Reasons against that way of Worship, about four or five Books and Papers have been thrown abroad with such great Contempt and Fury, as if they were resolved (for want of Scripture and Reason) with Craft and Violence, to make me a Sacrifice to their Rage, and at once to suppress my Spirit from any farther prosecuting of this Cause wherein I am engaged: but I thank the Lord I have not been at all moved from that which I know to be my Duty herein, but through Grace have been strengthened in this Work; and if God be concerned therein, who can be against me? And now according to the Light I have received, and through the Blessing of God on my poor Endeavours, I have brought forth the following Treatise, in answer to them all, which I humbly present to your Christian Consideration, not troubling you with Replies to those many impertinent and trivial things contained in Mr. Keach's Book (and others) with Multiplicity of Words, (tending only to becloud the Minds of weak Christians) which are neither worth my Labour, nor any ones Perusal. But having examined the chiefest grounds of his Practice, I have returned an Answer with the greatest Clearness I can, to whatsoever I found might be needful for their Help, who sincerely desire to be informed of the Mind of God in this matter. And though I have not wholly tied my self to reply in his Method, nor turned his conclusive Sylogisms against him,

to the Baptized Churches.

him, as I could have done, had it been worth my Labour; yet I have so fully answered his pretended Authority from the Holy Scriptures, for his common way of Singing, as that they fall of themselves, having no Foundation to support them; and what is said in the following Discourse, I hope will be judged by you a sufficient Confutation, not only of what he and his Helpers have wrote against me, but of all those former Writers also, whose Strength he hath taken in to defend his popular way of Singing.

And since it hath graciously pleased God to ingage divers of his faithful Servants and Ministers here in London, to concern themselves for his Truth; it is hoped the Error that is now in Controversy, shall not be able to spread it self in the Body of our Churches. And since we have had some Trial of the Affections of many of our Brethren that way, we do not find them to answer the Expectations of the zealous Promoters of it, but rather that the glorying of these will become their Shame. But if a backsliding Spirit should be so deeply rooted in the Hearts of the present Professors of true Godliness, as to slight the Heavenly Manna in the true Worship of God, and lust again after the Onions and Garlick of Egypt; we may justly fear that God will punish them (as he did the Israelites in the Wilderness) for sinning against the Light and Testimony of the Holy Scriptures. To the end therefore that the Truth and Purity of Gospel-Worship may be still preserved among us, and faithfully handed down by our Witness to future Ages; and that the Anger of God may

The Epistle Dedicatory, &c.

be prevented from breaking forth on his People, for losing those things he hath wrought amongst us; It becometh every Member of our Churches thorowly to inform their Understandings in it, and to watch against all that shall oppose it: for nothing is more dangerous to our Welfare, than the carelesse Frame of Spirit in many Christians.

As to my self, the greatest Concerns I have had of late upon my Spirit, and that which I labour under, is in Service to you, which as it is no ways pressed from me beyond the real Love I have for the Truth: So it being the best I can do from a willing Mind and true Affections towards you, I hope it will be the better accepted of you; and that wharever you find wanting of the Manifestation of the Wisdom, Conduct and Guidance of the Holy Spirit in the Testimony I have given; It is my humble and earnest Request that you would by your Prayers help to supply me out of the Fulness that is in Christ, to fit me the better for farther Service, if I should be called to it.

Who am your Servant for Truth's sake,

Isaac Marlow.

THE
Author's **EPISTLE**
 TO

Mr. BENJAMIN KEACH.

S I R,

Should I here expostulate with you of the Breach of the Law of God and Nature, and make a just Application of it to the present Difference that is between us, respecting the Management of this Controversy, I know it would seem but harsh, and to aggravate what you have done to those whose Affections are not ruled by Reason. To prevent therefore any Advantage that possibly some may take to speak Evil of that which is just and good, I shall say the less thereunto, and so fix my present Discourse on a single Case.

*In your E-
pistle, in
Answer to
Appendix,
pag. 9.*

You say to this Effect, Though some of your worthy Brethren and Sisters are at present somewhat dissatisfied with it, (*viz.* Singing;) yet you doubt not but they will in a little time see their Mistake, if such busy Men as I do not in an undue manner blow up Coals of Contention among you.

To this I can truly say, I was so far from that, as to refuse to give my Thoughts in the Case of Communion with you, when I was asked by one or two of your dissatisfied Members; yea, I left my dearest Relation and loving Wife to God and her own Conscience, till she acquainted me with her Mind, that she could not be longer satisfied in your Communion. But afterwards when I saw how the Lord had ingaged their Hearts in a faithful Testimony to the Truth; I knew no Reason there was to conceal my Thoughts (as I did before) in that matter, more than others. And I firmly believe, that the Holy Scriptures do warrant a Separation from false Worship, to that which is more pure. And it seemeth strange both to me and others, that you should be so strict to refuse Communion with unbaptized Persons (so accounted by us, though they were sprinkled in their Infancy) and also with such as come not under that which you call the Ordinance of laying on of Hands on Believers, as such, and yet will hold your Communion with Persons that neglect, yea, and

and oppose, as false Worship, that which you count a sublime Duty, an holy Ordinance, and the highest part of Divine Worship: That this is so, appeareth under your own Hand in your printed Books, as followeth.

1. In your *Gold Refin'd; or Treatise of Baptism in its primitive Purity*, pag. 181, 182. You say, *Let me conclude all with one Use of Caution to my Brethren, that are baptized as Believers, and yet take Liberty to walk in Communion with such Churches as dissent from them, in respect of this Ordinance, and sprinkle Babes.* I am more concerned about you than any other People, because you seem to pull down with one Hand, that which you build with the other.——Why then do you choose to have Fellowship with them? Ought you not to follow the best and highest Reformation, and clearest Discovery of God, and to be in the most perfect and compleat Order of the Gospel you are able to arrive to the Knowledge of?——Is not Truth and Righteousness to be joined with Peace and Love? Nay, and doth not my Love run out to our Brethren, in a cleaner Channel than yours?——Yet I am for such Communion with our Brethren, as to pray and preach together.

2. In your *Treatise of laying on of Hands*, called, *Darkness vanquished*, you have these Words, in pag. 99. *Can we comfortably have Communion with such that oppose a Holy Oracle, or Command of God?*——Ought not Com-
munion

The Author's Epistle

munion to flow from Christian Union, especially in all fundamental Principles of Church-Constitution? Ought we not in these things to be agreed, before we can in an orderly way sit down together?

But notwithstanding you thus refuse Communion with those that are not for Believers Baptism, and laying on of Hands, yet in your general Epistle to your Answer to my Appendix, pag. 9. You say, *We do not say our dissatisfied Brethren shall sing with us, or we will have no Fellowship with them: no, God forbid we should impose on their Consciences. We do not look upon Singing, &c. an Essential of Communion; it is not for the Being, but for the Comfort and Well-being of the Church.*

See Truth
in its pri-
mitive Pu-
rity, p. 96.

Sir, Let me ask you in your own Words, *Why should you have a greater Esteem for one than for another Institution? If it be as you say, that your way of Singing is a Gospel-Ordinance for the Practise of the Church: Is there any Church-Ordinance of Divine Worship, that is not essential to her orderly Being, as well as for her Comfort and Well-being? Who gave you Power to dispense with any one Ordinance more than others? Or, are you, for the sake of your Singing, throwing off your declared Principles of separate Communion from all disorderly Persons and Churches? Have you for many Years been preaching*
of

of People out of the Rudiments of the World, and Christians from all disorderly Worship ; and do you now open the Sluces to let it in among us? or, have you invented a middle way to confound your self, and all that follow your dark Steps? Surely you are an unstable Man, and those that rely upon you, trust to a broken Reed ! I shall not here inlarge on this matter. Our Honoured Brother *Kiffin*, in his Book called, *A Sober Discourse of Right to Church-Communion* (which were, and I suppose still are to be sold by you) hath clearly proved that no unbaptized Persons may be regularly admitted to the Lord's Supper : in which Piece there is something that reacheth our present Case, which I shall here cite. He saith, pag. 5. quoting 2 *Theff.* 3. 6.

" Now we command you, Brethren, in the
 " Name of our Lord Jesus Christ, that ye
 " withdraw your selves from every Brother
 " that walketh disorderly, and not after the
 " Tradition which ye received of us. Which
 " last Phrase * (the word [*Paradosis*] fig-
 " nifying not only Doctrine delivered,
 " *Matth.* 15. 2, 3. but also a Command,
 " Ordinance or Institution, as before, 2
 " *Theff.* 2. 15.) plainly makes out that they
 " were not only to withdraw from Per-
 " sons of disorderly Conversation, or de-
 " fective in Morals, but also from such as
 " were corrupt in Doctrine, or disorder-
 " ly in their Gospel-Administrations, that
 " being

xy un va]
 Tlw nae
 Scov, &c

“ being as great a Violation of Gospel-Order, and as pernicious to Christians as Immorality : which must be granted, or else there is no Authority given to the Church to deal with Members of corrupt Principles, &c.

“ Now this Command being general, includes all Disorders of any kind, in *Manners, Doctrine, or Practice*, and is a sufficient Warrant (were there no more) for our Obedience, to exclude such as disorderly practise the Ordinance of Baptism, from our immediate Communion at the Lord's Table, though not from our Love and Affection —.

42. 7, 8.

“ We conceive our selves bound by the indispensable Rule of our Duty, to bear our Testimony against such a Practice, and in the most healing manner we can, to discharge our selves from being Countenancers or Abettors of it, which we can do no other way (unless they will be reclaimed) than by withdrawing from those Disorders ; after the Example of the *Primitive Saints*, of the *Ancient Waldenses*, our *Modern Reformers*, &c.

“ We are satisfied that we are guilty of no *Schism* in that Particular, for we separate not from any Christian as such, but hold Communion as far as we agree ; and where we cannot agree, we dare not but obey the Command before recited, though we expose our selves

“ to

“ to worldly Inconveniencies by it ; *The*
 “ *least Particle of Divine Truth being more*
 “ *valuable than any thing the World can pre-*
 “ *sent :* for which our Brethren should
 “ not blame us, but rather seriously exa-
 “ mine our Reasons and Arguments, and
 “ then judg.

Now I think it is clear enough from his Words, that he is for separating from the Communion of such who are disorderly in the Administration of other Gospel-Ordinances, as well as Baptism, and in general from all Disorders, in Manners, Doctrine, or Practice ; and therefore from hence he does exclude Communion with such who sing the Praises of God in a false manner, as both he and I believe you do.

Moreover, there are divers things that I and others cannot reconcile to the Word of God, and your confused Principles of Communion, some of which I shall offer to your Consideration by way of Querie.

1. Whether it be lawful for a Christian to withdraw his Communion at the Lord's Table, from a Church that practiseth any one Ordinance of Divine Worship, or of Church-Constitution, in a false manner, to join with a Church that is more pure ? And whether it is his Duty, if enlightned therein, so to do ?

2. Whe-

2. Whether there is any Liberty given in the Word of God, for a Christian to have Communion with a Church that practiseth any one Ordinance of Gospel-Worship, or of Church-Constitution, in a false manner, more than of any other such Ordinances so performed? and if there be, which it is, or which they are, and where the Allowance is given?

3. Whether thanking and praising of God, be as much an Ordinance, and of as high a Nature, as Prayer to him?

4. Whether the Mode of singing the Praises of God, be as much an Ordinance, and of as high a Nature, as Prayer also?

5. Why it is not as unlawful to have Communion with a Church that practiseth Singing the Praises of God in a false manner, as with a Church that performeth Prayer in a false manner?

6. Seeing you have made a common Praise-Book (so I call it) wherein you say is contained some hundred of sacred Hymns, out of which is sometimes read and sung an Hymn in your Congregation for publick Worship: so if another Church or ministering Brother of your own Congregation, in full Communion with you at the Lord's
Table,

Table, should also make prestinted set-Forms of Prayer, and read them, or say them in the Church for publick Worship: I query, whether you would nevertheless hold and continue your full Communion with such a Church or Person?

7. Whether for you to say that your Brethren, who believe your Singing to be a piece of false Worship, should nevertheless have Communion with you at the Lord's Table, does not condemn others for separating from other Churches, that are disorderly in performing some false piece of Worship, or perverting an Ordinance of Church-Constitution, into a humane Tradition, and your selves in receiving of such Persons, who by your new Rule ought not to leave the Church whereof they were Members? unless you make your Church a Rule for the Consciences of those Brethren and others.

Sir, These things I desire you seriously to weigh in the Ballance of the Sanctuary, and to consider of your Errors of Judgment, Manners and Practice that are in the following Treatise laid before you: That whereas you have made them publick to the World, and are in Obedience to the Will of God, openly reprov'd for them, it highly concerns you to seek the Lord, for the Grace of true Repentance: And if

Lev. 19.1
Prov. 27
5, 6.
Amos 5.
10.
1 Tim. 5
26.

if he should please to recover you from your Fall, it will be your Duty as openly to confess the Goodness of God to you, and the Faithfulness of your Friends; and to labour the more abundantly to repair what you have defaced, and to wash out your Stains in Religion, to the Glory of God, and the mutual Comfort and Satisfaction of all your Brethren. Which that my Labour herein may be useful to such blessed Ends, and for the rooting up of this false and apostatizing piece of Worship, is the sincere Design of him who desires to follow it with his Prayers.

I. M.

THE

THE
CONTENTS.

	Page
O <i>F Mr. Keach's Reflections on the Essence of Singing,</i>	1, &c.
<i>The Difference between the Essence of Singing and Preaching,</i>	6, &c.
<i>The Mode of singing Praises, is no moral Duty to all Men,</i>	8, &c.
<i>Natural Light alone cannot discover how to worship God,</i>	12, &c.
<i>If a set-Form is below spiritual Prayer, it is also below singing spiritual Praises,</i>	16, &c.
<i>No Evidence that the Angels sang together,</i>	18, &c.
<i>Mr. Keach's pretended Examples from Scripture, answered,</i>	22, &c.
<i>An Answer to Rev. 5. 9; 11.</i>	26, &c.

	Page
<i>Old-Testament-Precepts for Singing, answered,</i>	28, &c.
<i>* Singing confirmed by Miracles to be an Ordinance, answered,</i>	32, &c.
<i>Scriptures to prove singing with united Voices, answered,</i>	34, &c.
<i>Psalms, Hymns, and spiritual Songs, were but one sort of Composure, and alike delivered in Divine Worship,</i>	46, &c.
<i>New-Testament-Psalms for Singing, were not the Psalms of David,</i>	52, &c.
<i>Gospel-Singing was from a Gift of the Holy Spirit,</i>	54, &c.
<i>That there is no Command for Prayer before and after Sermon, answered,</i>	62, &c.
<i>No Union in Spirit of Saints with Unbelievers,</i>	64, &c.
<i>An Exposition of Ephes. 5. 19.</i>	66, &c.
<i>An Exposition of Col. 3. 16.</i>	70, &c.
<i>An Exposition of 1 Cor. 14. 15, 26,</i>	72, &c.
<i>Of compiling of Hymns and Sermons,</i>	74, &c.
<i>Of prestanted Forms of Prayer and Singing,</i>	76, &c.
<i>Of</i>	Of

The CONTENTS.

xix

	Page
<i>Of prestanted Forms of Prayer,</i>	80, &c.
<i>Spiritual Words, unless from Grace, are not spiritual Worship,</i>	84, &c.
<i>Inward Melody in the Use of set-Forms, is to be suspected sensual,</i>	86, &c.
<i>Singing Praises was never any absolute Ordi- nance for Gospel-Worship,</i>	88, &c.
<i>Womens singing of Psalms, &c. in the Church, is unlawful,</i>	90, &c.
<i>Of the Rule or Order for Singing,</i>	102, &c.
<i>The first setting up of the Gospel-Church, is the Antitype of Moses's Tabernacle,</i>	108, &c.
<i>Weakness of Grace and Sorrows, deprive us of constant Joy for constant Singing,</i>	110, &c.
<i>Prayer and Singing do differ in Nature,</i>	116, &c.
<i>Of artificial acquired parts, and the Gifts of the Holy Spirit,</i>	118, &c.
<i>Utterance in sacred things is a Gift of the Spi- rit,</i>	122, &c.
<i>The Primitive Patterns of all Ordinances are still preserved,</i>	124, &c.

Refe-

	Page
<i>References for Replies,</i>	126, &c.
<i>A Reply to Mr. Keach's Learned Hand,</i>	128, &c.
<i>The Signification of the word Hymnos, a Hymn,</i>	132, &c.
<i>Mr. Keach's Self-Contradictions,</i>	138, &c.
<i>The Postscript, in Reply to Mr. H. K.</i>	142, &c.
<i>Some Observations on Mr. Joseph Wright's Book, intituled, Folly Detected,</i>	145, &c.
<i>Reply to Mr. T. W's Paper, called, An Appendix, or a brief Answer to Mr. Marlow's Notion of the Essence of Singing,</i>	152, &c.

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As also a Vindication of a Book printed by Isaac Marlow, entituled, *Prelimited Forms of praising God, vocally sung by all the Church together, proved to be no Gospel-Ordinance.*

SECT. I.

S I R,

THE Treatment I have met withal from you for what I have said (in my former Treatise) of the inward Essence or Being of Singing, and other Gifts of the Holy Spirit, might lead me into a large Discourse, to return particular Answers to your Charge, and to all you have unjustly thrown upon me, with many severe Reflections of turning the whole of Gospel-Ordinances into a thing I call Essence, a Heart-Service only without the bodily Organs: And how I say it is the Heart or Spirit only in Duty and Ordinances,

See Mr. Keach's Breach repaired, p. 14, 122, 123, 124.

B

that

Of Mr. Keach's Reflections

See Prelim-
ited
Forms, p.
(7), & 5
& 8.

that God looks at; and that I would have a Heart-singing of Psalms without the Voice; as the Quakers have got a Heart-Baptism without Water, &c. And that you perceive it is only that inward Joy of the Spirit to be all the Singing I would have the Saints to use in Gospel-Days: As a Justifier of the Quakers silent Meetings; as rendring my self but little better than a meer Enthusiast; and as one that strikes thro' the Loins of all external Acts of Divine Worship. But I shall briefly say, There are no such things in any part of my Book, (nor ever held publickly or privately by me) nor can any one of them be fairly drawn from thence, nor from what you have noted, as their Foundation, in my Inference from 1 Cor. 14. 28. which is as followeth, (having first made an Exception in the very same Section, saving the Ministers vocal worshipping in the Church, and implying the Members of it as concerned (distinctly from them) in mental Worship only) *That we are capable of worshipping God (in our Spirits) without the verbal and vocal Instruments of the Body,* that is, without the Voice. Now tho I there asserted the inward Essence of Singing, yet in opening the Text, to draw the Inference, I clearly owned the use of the Tongue also, and did twice more in the same Page assert and acknowledg a vocal Singing in the Church, and for teaching others. And therefore after your way of dealing with me, I have as much reason (because you say that Heart mental Prayer may be said as properly to be Prayer, tho the Voice be not heard, as that which is vocal) to charge you

you with denying vocal Prayer, as you have for what you have said against me concerning the inward Essence of Singing; which if I should from thence do, you might truly say I greatly wronged you: so that your Charge is wholly groundless and false, and therefore must needs be contrived by you to darken my Evidence for the Truth; which forasmuch as I am cleared and vindicated (at the end of this Treatise) from this and others of your Abuses, by several worthy Elders about London, who have inspected our Books, and testified under their own Hands, that I have plainly and sufficiently manifested, that tho the Essence of Singing is in the Heart, yet the performance of it as an Act of Worship in the Church, ought to be by the Voice, and have judged that all your Reflections against me about the Essence of Singing, are great Abuses. Therefore I have said the less to this Particular, and shall here proceed to signify that I asserted the inward Essence of Spiritual Singing, and other Gifts, to discover the spiritual Nature of true Gospel-Worship, and also to lay it as a Foundation, in opposition to humane prescribed Forms. And to me it seems strange you should allow of mental Prayer without the Voice, and not of mental Singing, for there is equal reason for both. You say, *the Soul is capable of praying, or to join with others in Prayer, without the Tongue, because there are the Desires.* — And God hears and knows the Groans, Sighs, and earnest Desires of the Soul, as well as if they were expressed by Words; yet ought the Tongue to be employed in such Service notwithstanding. And you also say,

*Prelimited
Forms, pag.
5, 7, 8, 15,
16.*

*Breach Re-
paired, pag.
8, 12, 125.*

Of Mr. Keach's Reflections

(as was intimated before) though there is a Heart-Prayer, mental Prayer, and that may be said as properly to be Prayer, though the Voice be not heard (as in Hannah's Case) as that which is vocal; yet there is no proper Singing but that which is performed with the Tongue: but in Prayer, that being an Act of Worship, that may be performed without the Voice, 'tis quite another thing; all may be said to pray, though but one is the Mouth.

See Pre-
limited
Forms, p.
(6,) (7.)

Now seeing the Substance of what I have said of the inward Essence of Prayer, is thus acknowledged, that though in Prayer the Tongue should be employed in proper Seasons, yet the Soul is capable of sending forth its Groans, Sighs, and earnest Desires, so as to be heard of God without the Tongue; what Reason have you to reflect so foully upon me for asserting the inward Essence of Singing also? May not the Soul exercise mental Melody according to the Word of God? *Ephes. 5. 19. Singing and making Melody in your Heart to the Lord*; putting forth mental Praises in a joyful melodious Spirit, as well as mental Prayer with mournful Sighings and Groans of Heart: there is as much Reason for the one as for the other: and the Scripture speaks of both, and yet no more denies the Use of the Tongue in Singing, than it does in Prayer, when the Soul is fitly qualified for it. And notwithstanding you are so angry with me for asserting the inward Essence or Being of spiritual Singing in Heart or Spirit, yet I think you fairly confess for say you, *We will grant you likewise that*

Breach Re-
paired, p.
126.

Hears

Heart is the Fountain or Spring of most Actions, all our Duties must spring or flow from thence, i. e. the Heart by God's Spirit must stir us up to do them. Now what is this but to have the Essence or Being of them in our Spirits? and you have laboured but in vain to deny it.

And here I shall add to your reflective Question of the Essence of Sin, that whatever Sin is or may be in the Tongue and Eyes, yet the Being of it is first in the Heart, from whence it springeth and putteth it self forth in the Members of the Body, as Christ saith, that from within, out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lechiviousness, an evil Eye, Blasphemy, Pride, Foolishness, (and as Matthew saith, false Witness) all these evil things come from within, and defile the Man. And there is nothing said in my whole Book contrary hereunto, 'More-
'over, before I proceed to the second Section, 'because I find so much of your Discourse against 'me depending on the Parity and Likeness of 'the Essence of Singing to the Essence of Preach-
'ing, (and not of Prayer, which you acknow-
'ledg may be only inwardly in the Heart) I
'shall here treat something farther on it. You
'say, The Essence of Singing then (if that
'Word may be admitted) lies no more in our
'Spirits, then the Essence of Preaching, &c.
'Reply. Not to speak of their Compound, viz.
'our Spirits, or our Spirits and Voice with the
Spirit and Word of God; I shall briefly say,
That there is such a Difference in the Significa-
tions

BreachRe-
paired, p.
126.

Mark 7.
21, 22, 23.

See my Ob-
servations,
pag. 4.
BreachRe-
paired, p.
14, 174.

See Rider's
Dictionary.

1 Cor. 14.
4, 27, 28:

Rid. Dict.

tions of the Words *Singing* and *Preaching*,
as will admit of a Difference in their Essences.
Singing is a Word of a tuning and musical
Nature and Signification, as you may see by
the Latin Words that are put for it, *viz. canto*,
canto, *psallo*, *modulor*: And therefore the
word *Sing* is used to signify either an inward
and spiritual musical tuning of the Heart, or
an inward and vocal musical tuning of the
Heart and Voice, as the adjunct Matter treat-
ed of may demonstrate; and accordingly the
inward and spiritual, or inward spiritual and
vocal Singing, have their Essence. But as
the word *Preaching* is more limited in its Sig-
nification to outward Acts; for though the
inward Essence of it, considered under other
Names, as Meditation, Self-speaking, or Self-
edifying, may be only inwardly in our Hearts;
yet the Essence of it, as properly considered
from the Signification of the Word, cannot
be so confined to the inward Exercise of the
Spirit, as the more unlimited Signification of
the word *Singing* may, because the word
Preach signifieth from its latin words, *concionor*,
to preach, to make a publick Oration; *Prædi-*
cator, a Publisher or open Reporter, a Praiser,
a Preacher; *predico*, to divulge, to report,
to publish, to noise abroad, &c. And there-
fore the proper Essence of Preaching is incon-
sistent to the inward Exercise of the Heart,
without an outward Act of Declaration, which
must of necessity be taken into the Essence of
Preaching, without which it cannot possibly
be. Now as the more limited word *Preach-*
ing

Essence of Singing and Preaching.

7

'ing is used in the Scriptures for Publication; so Isa. 52. 7.
'the more unlimited word *Singing* is used and Rom. 10.
'applied in the Holy Scriptures to an inward 15.
'and spiritual melodious Exercise, as well as to
'inward and vocal Melody, as in *Ephes. 5. 19.*
'—*Singing and making Melody in your Heart*
'*to the Lord.* And *Job 29. 13. I caused the Wi-*
'*dow's Heart to sing for Joy.* To conclude this
'matter, true spiritual vocal and ministerial
'Singing for teaching and admonishing others,
'and spiritual vocal and ministerial Preaching,
'are alike in Essence, though not in degree of
'Attainment; such Singing being from an
'higher Enjoyment of God through a Fulness
'of the Spirit. But yet the one, *viz. Sing-*
'ing, is not alike in Limitation of Essence to
'an outward Act of Declaration, but may in-
'wardly subsist in Essence without it. And the
'other, *viz. Preaching*, being limited to an out-
'ward Act, cannot exist only inwardly.

S E C T. II.

HERE I shall answer your third Chapter,
wherein you assert Singing to be a moral
Duty.

You say, *That all Mankind throughout the Breach*
World know, by that of God written in their Repaired
Hearts, they ought not to wrong their Neigh- P. 29.
bour; they ought not to steal, nor commit Adul-
tery, nor kill, &c. they are taught, in a word,
the Substance of the whole moral Law of God
hereby, if not wholly darkned nor obliterated by
their

The Mode of singing Praises

Breach
Repaired,
p. 32, 40.

their Sin and horrid Lusts. Even so we say, if there had been no written Law, or positive Injunction, to pray and sing the Praises of God; yet the Light of Nature would have taught us thus to do.—And you say, That divers Precepts were moral in their own Nature, and so part of natural Worship due to God from his Creatures, and known without the written Word (the Duty I mean, say you) though not the manner how to be performed. And you say also, They, viz. all Men, are taught to sing by natural or moral Principles.

Breach
Repaired,
p. 11, 15.

Reply. 1. I shall premise, that there is a Difference between putting forth an Act of Divine Worship in proper Singing, and doing of it with a plain and ordinary Voice, cannot be denied: and you tell us, what Singing is; say you, *It is material to observe the Hebrew Word שָׁרָה* Psal. 104. 12. where our Dictionaries, as well as our Annotators on the Bible, shew it signifies giving a Voice, and such a Voice too that is melodious in Odulation or tuning of the Voice.

1 Chron.
16. 32, 33.
Psal. 65.
13.

—By singing of Psalms, Hymns, and spiritual Songs, therefore we understand a musical melodious Modulation, or tuning of the Voice; in which we do both agree respecting the Voice, though the word *sing* is also otherwise used in the Holy Scriptures.

2. It therefore now follows that I should examine and resolve this great Question. viz. Whether to praise God in this Mode or Manner of Singing with a musical Voice, be the moral or natural Duty of all Men?

1. There-

1. Therefore though thanking and praising God be the continual moral Duty of all Men, yet Singing cannot be to all Men the moral Mode of praising and thanking of him: 1st. Because there is another Mode of praising and thanking of God frequently used in the Holy Scriptures, wherein we find that the highest Exaltations of God, and Expressions of his Praise, were delivered with a plain Voice, as by *Hannah* in her Prayer, Prayer-wise, by *Mary* and *Zecharias*, (and the *Seraphims*;) which if the Mode of Singing had been a moral Duty to all Men, then surely those Saints of God would not have neglected that moral part of their Duty in praising of him, but would always have delivered their high Praises to God in that manner, and not with a plain Voice, as we find they did.

An Answer
to Mr. K's
Chap. 3.

1 Sam. 2.
1, 2.
Luk. 1. 46.
Ver. 67.
Isa. 6. 3.

2. The Mode of singing Praises to God, cannot be a moral or natural Duty, because a tuned musical Voice must be fitted to Metrical Matter, (for the heightning and sweetning of its Melody, which is the chiefest thing designed by it;) and seeing that the Metre (if it be not from a spiritual Gift) is artificial, and not the natural way of Expression, and that the Melody of the Voice depends upon it, it cannot be a moral Duty to all Men, unless you can prove that all Men have naturally a metrical Gift to express the Matter of their Praises to God. Indeed if any Person should have such a natural Gift, whereby they are most naturally, and aptest, and best able in metrical Singing to express their Hearts in Praises of the most High God, to them it is a moral Duty; but for others to express themselves

selves by their Gift, communicated by Word or Writing to them, is not their moral Duty, because it is not natural to them : For I believe it must be granted by all, that the moral or natural Mode of praising God, is for all Men to praise him after the best, most apt and freest way that they are naturally capable of : And then seeing it is a moral Duty for all Men to praise God, and the most apt, freest and natural Way and Manner is by a plain Voice, it must follow, that to praise God with a plain Voice, is the moral Mode and Duty of all Men. And therefore if Singing be not the natural moral Mode of praising God, and there is no Command, Example nor Rule for the Gospel-Church to follow the Practice of artificial metrical Singing, it must then be an accidental and circumstantial Duty, depending upon a supernatural and Divine Capacity, from a fulness and enriching of the Word and Spirit, and to be exercised either in private or publick Worship, when God, and as God is pleased to call forth that Faculty, and fit it, and Matter to it, for the shewing forth of his more than ordinary Power and Grace in us, for the Comfort and Edification of our selves and others. And thus as God has pleased on fit Occasions, and under fit Circumstances of his Saints and People, to call forth the Faculty of Singing, as an accidental and additional Duty to their praising of him ; so we find he also requires the exercise of the Faculty of Weeping and Crying, as an additional and circumstantial Mode of expressing their Humiliation before God on immergent Occasions. But yet

yet who can say, that Weeping and Crying is to all Men a perpetual constant Duty, and moral Mode of expressing to God the Humiliation of their Hearts, or Sorrow for their Sins? For if any should affirm it, then when is their Time, Frame of Heart, and melodious Voice for Singing? And if Singing be to all Men a perpetual constant Duty, and moral Mode of praising God, then when is their Time, Frame of Heart, and crying and weeping Mode of Voice for the Duty of Humiliation? And therefore neither of these Modes, of expressing our Hearts to God, in either the Duty of Praises, or of Humiliation and Mourning, are perpetual moral Duties to all Men, but accidentally and circumstantially depending on our more or less knowledg and sense of the Greatness of the Glory, Power, Love, Grace and Goodness of God, or of our own Unworthiness, or the Anger or Displeasure of God against us for our Sins.

And further to explain this Matter; Tho Weeping and Crying is not the perpetual moral Mode of Mourning and Humiliation to all Men, because that such is the Nature of some Persons, that their Hearts will break with Sorrow and Grief, before their Eyes can run with Tears: Yet Weeping and Crying is more a moral Mode for Mourning and Humiliation before God, than melodious Singing is for praising of him, because that Weeping and Crying is more natural than melodious metrical Singing. Indeed if you take away the Metre which helps the Melody, and intend only the natural Noise of rejoicing, then it is equally moral and natural to Crying
and

and Weeping. But thus to part with the Meter, and exclude it as not a moral part of Singing, you do thereby deny the Morality of your Practice, and then can only say, that the natural rejoicing Noise or Voice, together with the Matter of Praise, (that differs, as Men may naturally differ in their vocal utterance and expressions of their joyful Praises to God) is a moral singing of his Praises, which you can never prove was either required only as such in God's Worship in his Church, or regulated by any Pattern or Institution into a better Melody, by artificial Meter, for the Use of the Gospel-Church: but what Singing was in the Primitive Gospel-Church, was by an extraordinary Gift of the Holy Spirit, and was only exhorted in such a way to be attained unto, and from such a Gift to be in exercise in the Church.

See my Appendix, p. 28, &c.

Moreover, I think it is necessary, for removing of any Objections that may arise, and for the confirmation of the Truth, notwithstanding what you have confessed, to give a Citation of the following things, *viz.* ' That it is an absurd
' and irrational thing for any to make the moral
' Law, or Light of Nature, written in the Heart
' of Man by Nature, a Rule to exert the Wor-
' ship of God by; when nothing is more cer-
' tain, than that the Law and Light of Nature
' is through the Fall much obliterated and cor-
' rupted, that we know not perfectly what it
' was in the State of Innocency, or that it did
' simply of it self discover to our first Parents,
' before they sinned, the perfect manner how
' they should worship God. For God by Insti-
' tution

'tution allowed *Adam* to eat of every Herb, and Gen. 2. 16,
 'of the Fruit of every Tree of the Field yielding 17. & 3.
 'Seed; and by Institution he commanded *Adam* 1, 2, 3, 13.
 'in the State of Innocency, that he should not
 'eat of the Tree of knowledg of Good and E-
 'vil. And therefore seeing that *Adam* had a
 'supernatural Revelation of the Mind and Will
 'of God therein for his Obedience, and not un-
 'likely for his resting on God's Sabbath, other-
 'wise he might have been dressing the Garden
 'of *Eden* on that Day, or tilling the Ground
 'from whence he was taken, it not being possi-
 'ble for him to know what Time had passed be-
 'fore he was created, but by a supernatural Re-
 'velation given to him; it is rather rational to
 'believe that he had other Institutions given to
 'him for the manner of exerting or putting
 'forth his Worship unto God, otherwise we
 'must allow that from his very Instinct of Na-
 'ture he knew the Mind of God, as it was in
 'God himself, tho not revealed to *Adam* by su-
 'pernatural Revelation; which I think will
 'hardly be affirmed by any. And then if the
 'pure Light of *Adam's* Nature before the Fall,
 'was not sufficient of it self to discover the Will
 'of God for his perfect Obedience to it, why
 'should any go about to make it a Rule for the
 'manner of exerting the Worship of God now
 'when it is corrupted, and when we are so op-
 'posite in our Natures to the Law of God? as
 'the Apostle saith, *The Law is spiritual, but I* Rom. 7. 14.
 '*am carnal, sold under Sin*: And that the na-
 'tural Man cannot know the things of the Spirit 1 Cor. 2. 14.
 'of God: *Because the natural Mind is Enmity* Rom. 8. 7.
 'against

- Rom. 8. 8. ' against God ; for it is not subject to the Law of
 ' God, neither indeed can be. So then they that
 ' are in the Flesh, cannot please God. For tho
 ' the visible things that are seen, do declare the
 ' Eternal Power and Godhead ; and the Law of
 ' Nature binds us to worship God ; yet, as Moses
 Exod. 10. ' said, *We know not with what we must serve the*
 26. ' Lord, until we come thither. So the manner
 ' how, is not known by this Law, but by the
 ' Divine Revelation and Institution of God un-
 ' to us, without which the Sons of Men are
 ' left to the uncertain Dictates of their own
 ' Hearts ; by which, as their Practice in all Ages
 ' hath witnessed, they have greatly varied from
 ' each other, and grossly erred from the Mind and
 ' Will of God in his Worship. Yea, and if
 ' Christians do so much differ in their Apprehen-
 ' sions concerning the Will of God recorded
 ' in his written Word ; what Union can be ex-
 ' pected, if instead of cleaving to that as our
 ' Rule of Worship, we should adhere to the
 ' Light of Nature, which cannot savingly re-
 Matth. 11. ' veal Christ ? How should it then reveal unto
 27. ' us the manner of Christian Worship, which
 1 Cor. 2. ' is now discovered by Gospel-Institutions,
 11,—15. ' through which alone our moral Duty is ex-
 ' erted ? Moreover, as Gospel-Institutions do
 ' not destroy nor repugn, but exert and shew
 ' forth the moral Commands ; so our moral O-
 ' bedience to them, through our Weakness in
 Rom. 8. 3. ' the Flesh, and want of Perfection in them, can-
 Gal. 5. 6. ' not be accepted of God, but as they are per-
 Heb. 11. 6. ' formed according to Gospel-Qualifications : so
 ' that whatever may be said for the Morality of
 ' praying,

'praying or praising God; yet if it be not done
 'in Gospel-manner, according to Gospel-In-
 'stitutions, and in a New-Testament-Spirit, it
 'is no more accepted of God, than it was un-
 'der the Law, to sanctify and purify them- Isa. 66. 17.
 'selves, with eating of Swines Flesh, and the
 'Abomination, &c. And as the moral Law of
 'Moses, nor the Law written in the Heart of
 'Man by Nature, does not discover the way
 'and manner of Gospel-Worship; so no essen-
 'tial part of such Worship is merely moral
 'without Institution: for if it were, and on
 'this Bottom to be exercised in the Gospel-
 'Church, then moral Persons, as such, being
 'only in a moral Spirit, and destitute of the
 'saving Grace of Christ, and Gospel-instituted-
 'Qualifications for Church-Fellowship, must be
 'admitted into the Community of the Church,
 'and to the vocal Exercise of the Worship of
 'God therein: for such Worship and such Per-
 'sons must naturally go together, and cannot
 'be divided. So that if this moral Principle be
 'followed in its natural Tendencies and Conse-
 'quences, it will lay Church-Communion com-
 'mon to Believers, and such visible Unbelievers,
 'and indanger the Overthrow and utter Destru-
 'ction of the Gospel-Church, and the pure
 'spiritual Worship of God therein, and lay a
 'Foundation for a moral Church-State, for meer
 'natural Persons, in a mere moral and natural
 'Spirit, to exercise moral and natural Worship
 'unto God.

Furthermore, that I may leave nothing unre-
 moved that hath any seeming Colour of Reason

If a set Form is below spiritual Prayer,

in it, or Scripture for it, to demonstrate Singing to be a moral Duty, I shall take notice of something I find in Page 32, 33. say you, *This way of praising of God by Singing, is called by the Holy Ghost a Praising of him in the Heights, or as the Heavenly Hosts praise God with Hallelujahs, or in the highest manner, Psal. 148. 1. And ought not every Person then to perform this Duty of praising of God in the highest and most acceptable manner they are capable to do?*

Reply. For the greatest Part of this Objection, it is already removed in what I have said before, but there is something in it that I shall here farther clear. (1.) In this whole Psalm Singing is not so much as once mentioned, and therefore neither here nor in any other Scripture (as I can find) is there any Evidence that Praising of God in the highest manner is limited to Singing; for though in divers Scriptures we read of glorifying and praising of God in the highest, yet we find it not so expressed as to demonstrate that it is by Singing with a musical melodious Voice. (2.) If Singing be (as you say) the highest manner of praising God, and a sublime Duty; then surely the Performance of it should be in the most spiritual manner, and not in a meaner way, than more ordinary Praises, Prayer-wise. Sir, would you not say, that to give Thanks to God, or praise him Prayer-wise by a pre-stinted Form of Words, is less spiritual, a lower Attainment, and a meaner and less acceptable way of worshipping God, than to offer our Praises Prayer-wise by the gracious Gift of the Holy Spirit? And then if the Performance

it is also below singing spiritual Praises.

17

formance of such pre-stinted Forms of Praises are below the common Gifts of the Spirit for our ordinary thanking and praising of God, then surely pre-stinted Forms have a greater Distance, and are more unsuitable in their Nature to the highest and most spiritual manner of praising of him. And if this be not granted, then a pre-stinted Form of Words with a musical Voice, is esteemed an higher and more acceptable way of praising God, than with a plain and ordinary Voice, by the gracious Gift of the Holy Spirit, which is a preferring the Melody of the Voice before the Gift of the Holy Spirit for God's Worship. But seeing that a pre-stinted Form of Words is not allowed to ordinary Praises, as being of too low a Nature to have Acceptance with God, there is no Reason to think that God should be pleased with it in a higher way of Worship.

Moreover, seeing that without artificial Manner there can be no harmonious Melody, but Confusion of Voices to sing together, and that Nature must be improved by Art in this manner to express the Praises of God; what then have you to say, that those who cannot so well express their own nor others Minds to God, neither by a natural or spiritual Gift in Prayer, should not also have the matter of Prayer preformed or prescribed for their Use? Why may not Nature be improved by Art for their Help in Prayer as well as in Singing? And I think you have said so much as to lay the Foundation of formal Prayer also; for you say in Answer to this Objection, viz. *Singing is a piece of* Breach
Repaired,
Art, p. 183.
C

Art, &c. that as this Objection excludes this holy Ordinance of Christ, so it would likewise exclude other Duties. — There is, I must tell you, an Art in speaking, and no Man but has need to learn and be instructed to speak as he ought, — especially when he speaks about divine things. How rarely and elegantly (say you) do some Men express themselves to edify others, by improving their natural Parts? Also there is an Art in Preaching, and all young Men, when they begin to take upon them that Work, need Instruction how to handle a Doctrine. And so I may say in Prayer too. Now is not this a forward Step for you or others, that may (if the Lord of his Mercy does not prevent) hereafter build upon this Foundation, to bring into Use a pre-stinted Form of Prayer for Gospel-Worship? For if Nature and Grace may and ought to be improved by Art, to express the matter of your Prayers to God; what Art can you mean, or may others think is best for Prayer than to use an artificial Form of Words? And in that you are pleading for artificial Singing and Preaching, and herein have said so much for Art in Prayer too, your Discourses have a great Tendency to turn the Performance of all Divine Worship into artificial Forms. But soasmuch as I intend to speak more largely to Matters of this Nature in some following Parts of this Treatise, I shall say more here.

S E C T. III.

I Come now to answer those Scriptures you bring to prove, that singing of Psalms, Hymns, and spiritual Songs, continues an Ordinance for ever by the Antiquity of it.

First, in *chap. 2. pag. 22.* you cite *Job 38. 4, 7. Where wast thou when I laid the Foundations of the Earth? — When the Morning-Stars sang together, and all the Sons of God shouted for Joy.* That this cannot be proved to be the Angels that sang together, appears from the following Reasons.

*An Answer
to Mr. K's
Chap. 2.*

1. Because the Text doth not say that then (*viz.* when the Foundations of the Earth were laid) the Morning-Stars sang together: But the Lord asked *Job* where he was [*when*] he laid the Foundations of the Earth, and [*when*] the Morning-Stars sang together? which last cannot be limited to the precise time of the laying the Foundations of the Earth, because the word [*when*] is a Word admitting of a different Time and Season, and cannot prove it then to be at the same Instant: Neither also for the same Reason can the latter Clause of the Verse, *viz. And all the Sons of God shouted for Joy,* be limited to the same instant Season, when the Foundations of the Earth were laid.

2. There is no Reason to conclude that they were the Angels, but the proper Stars that metaphorically sang together. *1st.* Because the Angels are not expressed by Name, but the

Morning-Stars are, and therefore we have no warrant to understand this Text otherwise than of the proper Stars. 2dly. The proper Stars are called Sons; *ver. 32. Canst thou bring forth Mazzaroth in his Season, or canst thou guide Arcturus with his Sons?* which word * *Arcturus* is the Name of a Star by the Tail of *Ursa Major*, or seven Stars in the North, or *Charles's Wain*: and the Dutch Annotations say, that his Sons are by some understood little Stars that stand round about it, as the Children round their Mother. And therefore seeing that the proper Stars are called Sons of *Arcturus*; why not of God the Father, as Creator of the whole Creation, *of whom are all things* †; as well as to understand the Stars to [*sing*] in a metaphorical Sense, as I have said; or as others think that by those Stars are meant the Angels, under an improper Name? So that I see no Reason for any to rely on this Text for Proof that the Angels sang together.

3. As to these Words, *And all the Sons of God shouted for Joy*. If we take them in an improper, virtual and metaphorical Sense, they are comprehensive of the whole Creation: for as I shewed before, that these Words cannot be limited to the precise time of the laying the Foundations of the Earth; so consequently they may be applied to another Season, when God had finished all his Works. But suppose we should take those Words more properly to be understood of the Angels, yet it is not said, they sang, but shouted, which is a different Act of the Voice, as you affirm, p. 19.

*The Dutch in their Bibles do translate this Word, The Wagon.

So also the Dutch Dictionary; and Blunt's English Dictionary; and Rider's Dictionary. † Mal. 2.

10.

1 Cor. 8. 6.

4. If we should say that the Morning-Stars that sang together, and all the Sons of God that shouted for Joy, must be taken for one and the same thing, twice expressed under a different Mode of Speech; yet as the Text can neither be taken wholly in all its parts in a proper sense, and therefore admits of a great Doubt, which part of the Verse must be taken properly, and which improperly. And as the holy Angels are not here expressed by Name, (nor without exceptions, by *Sons of God*, in a limited sense to them only) and that the Stars are properly named, and so their Singing must be metaphorically understood; then neither the one nor the other, nor both parts of the Verse, can prove that the Angels sang together.

5. I find no one Text throughout the Bible, that does expressly say, that the Angels sang at any time: But if it was certainly recorded, that they vocally sang the Praises of God together, yet it could be no Warrant to us for such a Practice; because tho the Will of God should be done on Earth as it is in Heaven, yet the Will of God to Men on Earth differs to what is required of the Angels in Heaven. For as we have divers Ordinances of too low a nature to be proper for the Angels; so the holy Angels, through their strength and perfection of Nature, can worship God in a higher manner than we are able: and therefore their Example, if we knew how they worshipped, could be no farther binding to us, than according to our proportion of Strength, together with the manner of Worship prescribed to us in the holy Scriptures. So

that as it cannot be proved that the Angels ever sang together, nor that their Example, without a Word of God to us, is sufficient for our Practice, it then follows, that there is no ground from this Text of Scripture for a Church of Christ to sing the Praises of God all vocally together.

S E C T. IV.

An Answer
to Mr.
Keach's
4th Chap-
ter, pag. 42,
&c. and
pag. 25, 26.

I Shall here answer those Scriptures you bring to prove singing of Psalms, &c. an Ordinance of Christ, from the Practice of the Saints.

1. The first Scripture is *Luke 2. 13, 14.* where it's said, the Heavenly Host or Angels praised God, saying, *Glory to God in the Highest, and on Earth Peace, good Will towards Men.* And *Luke 19. 37, 38.* The whole Multitude of the Disciples began to rejoice, and praise God with a loud Voice — saying, *Blessed be the King that cometh in the Name of the Lord; Peace in Heaven, and Glory in the Highest.*

You say, There is no doubt to be made but they sang; all generally understand those Hosannahs were delivered in a Song.

Reply. I observe in your citing of this Text, you leave out the first word of the 38th Verse, viz. [*saying*] *blessed, &c.* and read it thus, *Blessed is he that cometh in the Name of the Lord, &c.* which both in *Matthew* and *Mark* is read, *Cried, saying, Hosanna, &c.* And you also bring other Scriptures of the same nature to prove Singing, as *Luke 2. 13. Praising God,*
and

and saying. You say in your Citation of Mr. Breach Re- Wells, was singing. And page 44. to pass by paired, pag. 42. (say you) the Song of Zecharias, and Eliza- Luke 1.42, beth, and Simeon, how sweetly did Mary sing? 46,67. In all which Places Singing is not once mentio- Chap. 2. ned. And that these Scriptures do none of 28,34. them prove Singing, appears from your own Words on Exod. 32. 17. And when Joshua heard Breach Re- the Noise of the People, as [they shouted] he paired, pag. 19,20. said unto Moses, There is War in the Camp, ver. 18. And he said, It is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome, but the Noise of them that sing do I hear. Say you, "They that doubt about what the Act of Singing is, I desire them to consider this Text well, in which it is to be observed, that there are several distinct Acts vocally performed by the Tongue; and all Mankind easily distinguish the one from the other, unless depraved in their Minds, or under a Delusion and Temptation of Satan. (1.) There is a shouting Noise of the Tongue, &c. (2.) There is, it appears, a crying Noise likewise. (3.) There is a preaching Voice, or a Noise made that way. (4.) A praying or praising Voice. (5.) A singing Voice; and all these distinct from each other. And therefore seeing Singing is not expressed in any of these Scriptures, but crying, saying, in Mat. 21. 9. Mark 11. 9. and saying, in Luke 19. 38. And she spake out with a loud Voice, and said, &c. Luke 1. 42,46,47. chap. 2. 25,28. There is no ground to prove a Singing from them, (but rather a shout-

(shouting Cry, and Saying) unless it can be proved that all Matter of vocal Praise that we find in the holy Scriptures, was delivered with a melodious Voice; which, as neither you, nor your learned Hand, nor I believe no others do so confine Praises; so to admit of *speaking, crying, saying* Praises in these Scriptures, to signify a linging Praises, destroyeth our different Distinctions of the vocal Acts of the Tongue. Moreover, if it were granted, as it is not, that Singing is to be understood in those Places of Scripture, yet they could be no Rule for a constant Ordinance in the Church, because that *Zecharias, Elizabeth, Simeon*, (and *Mary*, as by the Matter of her Praise appeareth) spake by the Holy Ghost, being filled and inspired thereby, for those extraordinary Occasions and Circumstances that did attend them; which could be no farther an Example to us, than to do the like on extraordinary Occasions, if excited thereunto by such extraordinary Inspirations of the Holy Ghost. As to that of the Angels praising of God, I have said enough before. And to *Psal. 148.* and *Exod. 15. 2.* I shall farther speak hereafter in *Sect. 9.* and shall only here say, that if this be a Rule for us, we must then bring in Dancing, as well as Singing, for part of Divine Worship, *ver. 20, 21.* Sir, you also mention the 90th Psalm, and say, *No doubt but he* (viz. Moses) *and the Children of Israel sang it.* Tho it be called a Prayer of *Moses*, and the Matter of it is Prayer. Besides, the Scripture is silent as to their singing of it, which makes it at least doubtful that it was ever sang by *Moses* and *Is-*

Breach Re-
paired, pag.
43, 44.

rael in his time. You further say, in pag. 44. That David, and all the Lord's People, sang in the Worship of God in his time: Also Hezekiah sang, and Asaph sang, 2 Chron. 37. 30. The Prophets sang; the Jews sang before and after the Captivity: Nehemiah and the People with him sang and praised God. But tho you so boldly name these Persons as such who sang in the Worship of God, yet you have cited no Scripture that shews it to us. *Asaph* indeed of the Tribe of *Levi*, was one of the chief Singers or Musicians for Temple-Worship. But neither *David* or any others, nor the People of *Israel*, except the Levites that were set apart for that Service, did sing the Praises of God in the Temple-Worship under the Old Testament, 2 Chron. 7. 6. As to Christ and his Disciples, and *Paul* and *Silas* singing, I shall speak to it when I come to answer your 7th and 9th Chapters. As to the Song in *Rev.* 5. 9, 11. it is mysteriously set forth to us; yet this I think must be granted, that it was in the primitive Church (which had the Gift of Singing) for opening of the Book, and giving forth of the *Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass.* And therefore this Song of the primitive Church, under the extraordinary Gifts of the Holy Spirit, and for that occasion, can be no Example for us (who want those excellent Gifts) in the constant and ordinary Worship of God now. Besides, tho every Creature in Heaven and on Earth, and under the Earth, and such as were in the Sea, did join in this Song
1 Chron. 25. 1, 2. Ch. 13. 3, 5.
Rev. 1. 1.
 spiri-

spiritually, mystically or virtually; yet it could be spiritually, actually and ministerially sung (as appears to me) only by the four Beasts and twenty four Elders, who are the Representatives of the Church and her Ministers, and who had also *golden Vials full of Odours, which are the Prayers of the Saints*. Indeed we have not the Matter of the Prayers as we have of the Song declared to us; yet the same who had the Harps of God for Singing, had also Prayers to offer as well as Praises: so that we cannot understand the Song to be sung vocally by all the Church together with their Ministers, any more than their vocal praying together with them. Besides, the matter of this Song, nor any others in the New Testament, in the Original Tongue are not found in Meeter. Nor have we from thence any Example to use a prelimited Form of Words, seeing that this Song was actually and vocally sung only by the chiefest Ministers of the primitive Church, which were endowed with spiritual Gifts repugnant to such Forms.

Moreover, Mr. *Joseph Mede* in his Key of the Revelations, sheweth how God incamped among the Israelites; and that the twenty four Elders answer to the twenty four Courses of the Levites and Priests, and the four Beasts to the four Camps of *Israel* under their four Standards, of a Lion, a Bullock, a Man, and an Eagle; that the four Beasts represent the Christian Churches through the four Quarters of the World; and the twenty four Elders, the Bishops, because they wear Crowns, which (saith he) are Signs of Dignity: which things you may there find are discoursed

Numb. 1.
52. to the
end of ch. 2.
Gen. 30. 14
chap. 49. 9.
Ezek. 1. 10

coursed more at large. Now it is worth our noting, that as by the four Beasts, in answer to the four Standards of *Israel*, under which were the twelve Tribes, or whole Body of the Jewish Church, is represented the whole Body of the visible Church of Christ; and by the twenty four Elders, in answer to the twenty four Courses of the Priests and Levites, under which were comprehended all the Ministers of the Old-Testament-Church, is represented the Gospel-Ministers: so we find, in answer to the typical Church of the Jews, who only said, *Amen*, *Praise ye the Lord*, when their Ministers had sung their Psalms with Musick, that these four Beasts, representing the Body of the Gospel-Church in this Vision, did vocally say *Amen* at the falling down of the Elders to worship him that liveth for ever and ever. Or you may thus take the sense of it: That when the four Beasts, or Church of Christ, gave Glory and Honour to him that sat on the Throne, by the actual Ministry of their twenty four Elders, or the Ministers of the Gospel, who were their Mouth to God; the Church, after their having joined in Spirit with them, gave their open Consent and Agreement to what was said by their Ministers, by vocally saying *Amen*. And as we find that this was the Custom of the Jewish Church, so also it was of the primitive Gospel-Church; 1 Cor. 14. 16. *Else when thou* (in the singular Number, which denoteth the single Mouth of their Minister) *shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned, say Amen at thy giving of Thanks, seeing he understandeth*

1 Chron.

16. 16.

Ps. 106. 48.

Rev. 4. 9,

10.

1 Chron.

16. 16.

Ps. 106. 48.

Rom. 15.
33.
2 Tim. 4.
22.
Deut. 27.
14, 15.
Neh. 5. 13.
Jer. 11. 5.
Luk. 24. 53.
Rom. 1. 25.
Chap. 9. 5.
Rev. 22.
20, 21.
1 Chron.
16. 7, 16.

derstandeth not what thou sayest? The Dutch Annotations say, this word [*Amen*] cometh from an Hebrew Word, signifying, *Truth, Sureness, Steadfastness*, and is used at the conclusion of Prayers, and also of Praises and Thanksgiving. So that according to the Example of the Old-Testament-Church, (which was a Figure of this Vision that is opened by it) and of the Gospel-Church, in which this Custom was retained, for he that was an Auditor, to say *Amen* to the Ministers giving Thanks. We do find in this Vision also, how the primitive Church by her Ministers gave Thanks to God for opening the Book of the Revelations, and she gave the Testimony of her Union of Spirit with them, by saying *Amen*. So that this Vision implieth, that Gospel-Singing was by the single Voice of a gifted Minister in a particular Church: And therefore it is a farther Evidence against the common way of singing vocally all together.

S E C T. V.

*An Answer
to Mr.
Keach's
4th Chap-
ter.*

I Shall here answer those Scriptures you bring as Precepts to prove the singing of Psalms, Hymns and spiritual Songs, an Ordinance of Jesus Christ.

1. In page 46. you cite *Psal.* 81. 1, 2, 3, 4, 5. *Psal.* 100. 1, 2. *Psal.* 95. 1, 2. 1 *Chron.* 16. 9. and *Psal.* 68. 32. Of these Scriptures, you say, *consider these Commands, by which the Lord established this part of his Worship of old, are as obligatory to us in Gospel-Times, as they were then*

to them when first instituted, except it could be proved to be either Ceremonial or Judaical, or hath received a Change in the Gospel. And you instance the Duty of Prayer, Fasting, Thanksgiving, saying, — If therefore Singing, as it is laid down and enjoined in these sacred Precepts in the Book of Psalms, &c. is not binding, notwithstanding 'tis repeated and given forth in the New Testament afresh; why do you when you exhort to other Duties, make use of Arguments and Proofs out of the Book of Psalms and the Prophets, in other Cases, since the Commands thereof, though neither Ceremonial nor Judaical, are (as you seem to affirm) of any Force, nor obligatory to us?

Sir, in Answer to these Scriptures, and what you affirm from them, I shall here reply: First, That if those Old-Testament-Commands as such, for singing, are as obligatory to us in Gospel-times, as they were to them when first instituted; then the instituted manner of performing Singing under the Law by the Courses of the Levites, with Instruments of Musick, and consequently all other legal Worship is still in force; but *the Priesthood being changed, there is* Heb. 7. 12. *made of necessity a change also of the Law, viz. of the Levitical Worship: for the moral Law abideth for ever, but the whole Form, and every Part of Levitical legal Worship, since the Body of all those Shadows is come, are done away in Christ, and nothing of Worship is to be now used as from the Law, but what is found required of us in the New Testament: And this you confess; That whatsoever was given forth* Breach Repaired, *under* p. 55, 56.

Breach
Repaired,
p. 88, 89.

under the Law, or enjoined as an Ordinance (unless a moral Precept) that is not given forth a-new under the New Testament, (there being neither Precept nor Precedent for it) I never believed (say you) it doth in the least concern us. Hence we object against the Jewish Sabbath (for though a time of Worship is moral) yet the seventh Day—concerns us not in the least.—And you further say, If Christ and his Disciples never practised nor enjoined on the Churches any Ordinance or Duty, but they left a sufficient Rule how such Ordinances or Duties should be performed, and yet Christ and his Disciples did sing, and enjoined Singing of Psalms, &c. on the Churches; then they left a sufficient Rule how singing of Psalms, &c. should be performed,—otherwise it would reflect upon his Wisdom and Faithfulness.

So that those Old-Testament-Commands, as such, for Singing, from your own Words, do not concern us in the least: And therefore I marvel why you should trouble your Reader with those legal and ceremonial Commands, seeing they are of no Authority to prove the manner of Gospel-Singing, and do only serve to confuse the Minds of weak Christians; for, as you argue, it must be either proved a moral Duty, or given forth to us a-new under the New Testament, that makes it binding to us; it then follows, that there being no Command for Singing to be found in the moral Law of *Moses*, and that the Mode of singing Praises to God is not the natural Duty of all Men, as hath been shewed, your way of Singing must either stand or fall by Gospel-Rule.

2. As

2. As to those Scriptures in the Old Testament that require Prayer, Fasting, and Thanksgiving, they are no otherwise binding on us than as they concur with what is revealed to us in the New Testament. 'Tis true, Prayer and Thanksgiving are moral Duties, but as such, being performed only by natural Abilities, they have no Admittance nor Acceptance of God, as part of his Gospel-Worship; for in all our Duties our Hearts must be sanctified and rightly qualified by the Holy Spirit, or else they cannot be pleasing to him. And as for Fasting, I do not find it is a constant settled Ordinance of it self, neither in the Old nor New Testament, but rather a circumstantial thing or Duty to Humiliation for Sin, and that we might with the greater Attention and Freedom of Mind apply our selves to seek the Favour of God. So that your Argument drawn from the Use we make of the Old Testament to excite one another to Prayer, Fasting and Thanksgiving, is very frivolous to make the Old-Testament-Commands for legal Worship, of sufficient Authority, to prove such Singing in the Gospel-Church, seeing that we make no other Use of the Old Testament for Gospel-Worship, than to collect or draw forth and use what Gospel-Evidence we find therein, so far as it agreeth with the Word of Christ in the New Testament.

3. Those prophetical Psalms, &c. of all the Earth's Singing unto the Lord, either relateth to the Gift of Singing, which was in the primitive Churches when the Apostles Sound went into all the Earth, or rather (as to me it is plain) those

Isa. 14. 1, those Scriptures shall have their full Compleation
 2, 7. in the blessed Day of the Churches Salvation, and
 Rom. 10. of the Glory of Christ's Kingdom.
 18.
 Psalms 96,
 97, 98.

S E C T. VI.

*An Answer
 to Mr. K's
 chap. 6. is
 referred to
 Sect. II.
 and a Re-
 ply is here
 made to his
 chap. 7.*

*Breach
 Repaired,
 p. 60.*

THIS Section according to the Order of Mr. Keach's Chapters, should answer to chap. 6. wherein he labours to prove Singing an instituted Gospel-Ordinance, from *Ephes. 5. 19.* and *Col. 3. 16.* which I shall open hereafter in Answer to his 15th Chapter, to which I refer the Reader, and so shall here reply to his 7th Chapter, wherein he indeavours to prove Singing of Psalms, Hymns and spiritual Songs, a Gospel-Ordinance, because it was confirmed with Miracles, as he saith all other Ordinances more or less were, *Acts 25. 26.*

Reply. 1. Sir, As you your self in the same Page, speak doubtfully that all Gospel-Ordinances were so confirmed, as well you might, seeing we read of no Miracle nor Wonder that was wrought at the Lord's Supper, when it was instituted by our Saviour; so a Wonder or Miracle was not always a Confirmation of spiritual Gifts for a continual Gospel-Ordinance; for if it were, then were strange Tongues to continue for a constant Ordinance always in the Church, for those were witnessed to by the miraculous Sign of cloven Tongues, like as of Fire, *Acts 2. 3, 4, &c.*

2. As to that Miracle we read of in *Acts 16. 25, 26.* it may be rather understood to be for

for the Conversion of the Jailor, than for any such Confirmation of Singing to be a constant Ordinance; for no Man can assure us that *Paul* and *Silas* sang their Praises, for it is not so in the Original Tongue, but *praised God*, from the Greek Word *Hymneo*, to praise. And therefore seeing that there is no Evidence from the Signification of the Greek Word, that they sang their Praises to God, but that they might say their Praises, Prayer-wise, one after the other, one at once, and the other join in Spirit; so the Miracle wrought can be no witness to it for Ordinance of Singing, and much less for a constant Singing vocally together in Gospel-Worship.

As to your 8th Chapter, wherein you bring the Practice of the Churches in several Ages, to prove the Singing of Psalms, Hymns, and Spiritual Songs, a Gospel-Ordinance, to continue in the Church: I shall briefly answer you with your own Words in the same Chapter: *that I value not the Practice of all Mankind in Breach* *Re-*
nothing in God's Worship, if the Word of God paired, p.
can not bear witness to it. *69.*

S E C T. VII.

HERE I shall answer those Scriptures you bring in your 9th Chapter, to prove that the manner of Singing in the Gospel-Days ought to be with united Voices. *An Answer to Mr. K's chap. 9.*

1. The first Scripture I shall reply to, is *Mat. P. 70, &c.*
30. And when they had sung an Hymn, they

D

went

went out into the Mount of Olives. Say you
Is it not said, they sang—that is, Christ himself
with his Disciples sang an Hymn together?
 which, and to Mr. Cotton's Words there cited,
 shall answer, That though Christ did administer the Bread and Wine as the most significant Part of that Ordinance, to institute it to the present and future Ages: And I question whether his Disciples had so much Faith at first in what Christ intended by blessing the Bread and Wine as they had afterwards to join with him in the Hymn: yet as the Disciples joined with Christ in his Hymn, by silent Consent, or rather by their mental Union with him, as their Mind and Mouth to God; so it may also be said, *He blessed and brake the Bread, &c.* by Christ the Minister, through their Union and Consent, and notwithstanding what Christ is expressed in the singular Number to do, and they with him in the plural, does not demonstrate that they vocally hymned with him. 1st. Because we have an Instance in *Acts 2. 42.* that they, the new Converts, *continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer:* from whence it may as well be said from the Word *they* in the plural Number, that they all vocally prayed and actually broke Bread together, as that Christ and his Disciples vocally hymned together. And therefore as none will say that they all actually brake Bread together, so none have Reason to think that Christ and his Disciples vocally sang together, from the word *they* in the plural Number: and we have other Instances of this Nature

Acts 4. 24. ——— 31. *Mark* 16. 16, 17, 18. 2dly. It is said, *Acts* 20. 7. That upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them: And ver. 11. When he therefore was come up again, and had broken Bread. In which Verses it is said, The Disciples (they in the plural Number) came together to break Bread; and yet none will say that they all actually broke it with their own Hands; but by the Apostle Paul their present Administrator of that Ordinance, as it is explained in ver. 11. And therefore as the word *he* in the singular Number denoteth that Paul did actually administer and break Bread unto the Disciples at *Troas*; and that what *they* did, was only a partaking of the Bread after it was broken by him, with a spiritual Union and Consent: so and in like manner we must understand that Christ and his Disciples hymned or praised after Supper, viz. that Christ as their Minister both broke the Bread, and uttered the Hymn, and his Disciples partook of it, and joined in Spirit (not in voice) with their Minister in praising God; and there is no more Reason to affirm that the Disciples vocally sang with Christ from the Word [*they*] hymned, than there is to affirm that the Disciples at *Troas* did actually break Bread, because it is said [*they*] came together to do it, unless you will say they did not perform what they came together to do. 3dly. Christ and his Disciples cannot be said to sing together with united Voices, without imposing upon the Scripture, because there is no Evidence that ei-

An Answer
to Mr. K's
Chap. 4.
Pag. 44.

ther he or his Disciples sang at all after the holy Supper : for in *Matth.* 26. 30. and *Mark* 14. 26. there is no Word in any Greek Copy that ever I heard of, that signifieth Singing; for all do unanimously agree that the Word there is from *hymneo*, which doth not signify, as some would strain it, to sing Praise, but simply to praise or give Thanks to God, which I shall hereafter in this Treatise clearly prove. And therefore seeing there is no Evidence of their Singing, there can be no ground from these Texts to assert that Christ and his Disciples sang together.

2d Scripture is *Acts* 16. 25. Here also is used the same Greek Word *Hymneo*, which doth not evince that they sang, but they prayed and praised God, not vocally together, but while the one prayed and praised, the other did only join in Spirit, and so each of them might vocally pray and praise the Lord by turns : for to say they praised vocally together, will also admit of their vocal praying together, which both you and we deny.

3. You cite *Moses* and the Children of *Israel*, *Exod.* 15. 1. with *Psal.* 106. 12. and *Judg.* 5. 1, *Deborah* and *Barak*, to prove a Singing of Praises of God with united Voices. To which I reply.

A Citation
out of my
Prelimit-
ed Forms,
pag. 24. in
Answer to
Mr. K's
Chap. 10.

1. ' This Singing cannot be any Rule either for Levitical or Gospel-Institution, for then it must bring in Dancing as well as Singing ; as *Miriam the Prophetess, the Sister of Aaron, with a Timbrel in her Hand, and all the Women of Israel went out after her, with Timbrels, and with Dan-*

And Miriam answered, Sing ye to the Lord; for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea.

2. 'If we should suppose that *Moses*, *Miriam*, and *Israel*, sang vocally together at one and the same time; we may rather take it for an extraordinary Exstasy of Mirth, Joy and Gladness before the Lord, expressed by Dancing as well as Singing, (as *David* when he danced before the Ark) than for any Part of instituted Worship.

3. 'If we should conclude that all *Israel* did not vocally sing with *Moses*, but those whose Hearts the Lord had touched with a Sense of that great Deliverance, joined in Spirit with him, it is no more than what is evident from the like manner of Speech, of the three thousand new Converts that continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer: for they did not all vocally pray together, nor actually break Bread; but joined with and partook of those Ordinances by their Ministers (as was said before): so that if you take it in either Sense, it will make nothing for the establishing of a vocal Singing together in Gospel-Worship. Acts 2. 42.

Secondly, it is said, 'Then sang Deborah and Barak; but *Deborah* did only vocally sing, and *Barak* joined in Spirit with her in the chiefest Part of the Song: for how could *Barak* call himself *Deborah*? saying, *Until that I Deborah arose, that I arose a Mother in Israel*? And it is plain, that she only did vocally sing unto the Lord; ver. 12. *Awake, awake, Deborah,*

'rah, awake, awake, utter a Song: Arise Ba-
'rak, and lead thy Captivity captive, thou Son
'of Abinoam.)

An Answer
to Mr. K's
Chap. II,
12.

4. I shall answer to several Prophetical Scrip-
tures you have cited to prove how the Gospel-
Church should sing with united Voices, as
Psal. 95. 1, 2. *O come, let us sing unto the
Lord: let us make a joyful Noise to the Rock of
our Salvation: Let us come before his Presence
with Thanksgiving, and make a joyful Noise un-
to him with Psalms.* And Psal. 96. 1, 2. *O sing
unto the Lord a new Song: sing unto the Lord
all the Earth, &c.* which Scriptures, saith Dr.
Roberts, as cited by you, must needs refer to the
Gentiles——when they should be called and
converted to the Lord: and (say you) a joyful
Noise——cannot be any other than Singing toge-
ther with a melodious Voice.

Reply. 1. to Psal. 95. 1, 2. This Psalm, as
well as other Scriptures, is written for our Learn-
ing; and the Apostle Paul citeth part of it to
warn the Hebrews from the Example of old Is-
rael, who through Sin and Unbelief, fell in the
Wilderness, lest a Promise being left them of
entering into Rest, any should seem to come
short of it, or should fail after the same Exam-
ple of Unbelief: but what is this to prove Sing-
ing in the Gospel-Days to be with united Voices,
seeing that whatsoever teaching their Example
may be to us, and share we have through
Faith in the Promise of Rest made to them, yet
the first Preaching of it is applied to them
whose Levites made a joyful Noise to God with
Psalms and Instruments of Musick in the Tem-
ple

Heb. 3. 7,
to the End.
Chap. 4. 1,
to 12.

ple, under the Old Testament? Besides, if because the Apostle maketh use of one part of the Psalm for our Instruction, therefore we must bring in the rest of it that properly related to that present Temple-Worship, to establish a Gospel-Ordinance, we shall mingle and confound Legal and Gospel-Worship together.

2. If we should go about in the opening of Gospel-Prophecies, to tie ourselves in expounding of them to the legal meaning of Old-Testament-Names contained in those Prophecies; then it will follow that in *Psal. 96.* which you there cite to prove Singing a Gospel-Ordinance, we must understand that to *bring an Offering, and come into his Courts*, ver. 8. is to be meant of an Old-Testament-Sacrifice into the Courts of his Temple. Moreover, we have another Instance in a Parallel-Psalm, which hath respect to the Gentile-World, and Church of the New Testament, viz. *Psal. 98. 4, 5. Make a joyful Noise unto the Lord, all the Earth: make a loud Noise, and rejoice, and sing Praise. Sing unto the Lord with the Harp; with the Harp and the Voice of a Psalm; with Trumpets and Sound of Cornet, make a joyful Noise before the Lord the King. Let the Sea roar, and the Fulness thereof: the World, and they that dwell therein. Let the Floods clap their Hands: let the Hills be joyful together before the Lord; for he cometh to judg the Earth: with Righteousness shall he judg the World; and the People with Equity.* This Psalm hath respect to the Gospel-Gentile-Church, and to the time of the setting up of Christ's righteous Kingdom and Govern-

See Psal.

89. 38, to

46.

Psal. 26.

16, &c. 24.

Psal. 69.

20, 21.

and is open-
ed, Luke I.

51, to 55.

ment upon Earth, when his right Hand and his holy Arm hath gotten him the Victory, when he hath openly (and not in legal Types and Shadows) shewed his Righteousness in the Sight of the Heathen, and hath remembred his Mercy and his Truth towards the House of *Israel*, and all the Ends of the Earth have seen the *Salvation of God*. But whether we do apply the fulfilling of these Prophecies partially or compleatly to the Primitive, Apostolick, present or future State of the Gospel-Church of the Gentiles alone, or rather in Union with the converted House of *Israel*: Yet seeing that Instruments of Musick, as well as the Noise of Singing, are used in expressing and setting forth these Prophecies of future things, we have no more Reason to make the Noise of Singing an Evidence to prove that there should be a loud Noise of Singing with united Voices in Gospel-Worship, than that we should sing with Trumpets and Instruments of Musick, as the Levites did, under the Law, or that we should bring an Old-Testament-Sacrifice into the Gospel-Church. And therefore so much of those future Prophecies as are expressed under the Phrase of Old-Testament-Worship, must not be taken for a literal Description of the manner of Gospel-Worship, but in a general Type and Shadow, to foretel the spiritual, joyful, triumphant Frame of the Church, in offering her Sacrifice of Praise in Gospel-manner. And so those Prophecies do neither bind us to legal, nor leave us to humane Worship, but they point at those heavenly things that should be revealed by Christ.

2. To remove this Noise of Singing, which is so much noised in our Ears, to drown the still small Voice of the true Gospel-Worshippers, who are to worship in Gospel-Order; I shall cite what you say, *page 20.* that *there is a preaching Voice, or a Noise made that way:* And shall note this from it, That if you allow a single Voice of Preaching to be a Noise, we may as fairly allow a single Voice of Singing to be a Noise also, and then it somewhat answers to the Voice of Singing mentioned in those propheticall Psalms, and so they are no proof of singing with united Voices.

Fifthly, There is brought to prove Singing to be with united Voices in Gospel-Days, *Isa. 52. 7, 8.* *Thy Watchmen shall lift up the Voice; with the Voice together shall they sing.*

Reply. 1. The intermixing of the Prophecy of the Gospel-Preachers, *ver. 7.* does not limit the foregoing and following Verses to be understood of the first Promulgation of the Gospel, nor of our present Day, nor only of our spiritual Deliverance from the Captivity of Sin: first, Because it is usual for the Prophets to interweave their Prophecies of different things, and that relate to different times, and speak of them as it were in one breath, which in distance of time from each other, are many hundred Years to be fulfilled; as *Isa. 9. 1, 2.* was fulfilled by Christ, *Mat. 4. 13, 14, &c.* but *ver. 4, 5.* is a Prophecy to be fulfilled at the coming of Christ to the *Armageddon* Battel, *Rev. 16. 16,* to the end; *chap. 19. 20.* So *ver. 6, 7.* is a Prophecy of the Birth and Kingdom of Christ
on

on the Throne of *David*; but the one is yet to come, though Christ hath been born near 1700 Years. The like Example we have in *I/a. 11.* And therefore we must consider of the matter of those Verses, and apply them to their proper times of fulfilling; otherwise in many things we can never rightly understand the Mind of God by the Prophets. So then the Matter of the foregoing part of this Chapter, relates to the waste Places, and Redemption of Literal *Jerusalem*, the captive Daughter of *Zion*, that were taken away for nought, and shall be redeemed without Mony; when there shall no more come into her the Uncircumcised and the Unclean. Which last Clause cannot be said of the Old Testament, nor yet of the Gospel-Day; and therefore it must be applied to the Call and Return of Literal *Israel* into their Kingdom-State.

An Answer
to Mr. K.
pag. 149.

See Pre-
limited
Forms, p.
29.

2. 'Then her Watchmen; it is not said, 'her People, but her Watchmen, viz. her Prophets and Ministers, they shall sing together. 'The Dutch Translation reads it, *they shall jubilee, or cry, or shout for Joy, or rejoice together.* And ver. 9. they translate, *Make ye a noise or sound, jubilee, or shout for Joy together, ye waste Places of Jerusalem.* Which Scripture most properly relates to the great Jubilee, or thousand Years of Christ's Kingdom, and cannot be understood of a constant vocal Singing together by all the Church in the Worship of God in the Gospel-Tabernacle-State.

Br. repair. 3. You do not deny but that the Word will
P-51, 149. bear making a Noise, or shouting: and Mr.
Wells,

Wells, who is cited by you, tells us, that *Musculus* saith, *These Watchmen shall jubilee*. And then it cannot prove their singing together, as you would have it.

Sixthly, You bring three prophetical Scriptures out of the *Revelations*, viz. chap. 5. and 7. 9, 10. and 15. 3. to prove singing together.

Reply. 1. To *Rev.* 5. 8, &c. I have spoken before in answer to *Chap.* 4. And as to *Chap.* 7. 9, 10. the Palm-bearing Multitude cried Breach re-
with a loud Voice, saying, Salvation to our God, paired,
&c. Which Expressions prove nothing of p. 80.

Singing, neither is Singing once named throughout the Chapter. And as to *chap.* 15. 3. say you, "I am not of that Opinion they have al- *Pag. 43, 52*
ready sung it, not believing any of the seven
"Vials are by the seven Angels yet poured out.

This Song is to be about the time of the Churches coming out of her captive State, and the end of the forty two Months of the treading the holy City under foot, and the Reign of the Beast, when God shall send forth his Vial-Angels to pour forth his Wrath upon the Earth, and on the Worshippers of the Beast, that the Kingdoms of this World may become the Kingdoms of our Lord and of his Christ. Then there shall be a Song by the Victors over the Beast and his Image; then the Saints shall lift up their Heads, because their Redemption draweth nigh its compleat fulfilling: and for them to have a Song upon this occasion, does well agree with what I have said in my former Treatise, and no more warrants the constant Use of Singing in our Day, than the Song of *Moses* and

Pril. Formis
page 27.

and *Deborah* made it an Institution to *Israel* in their Day, or before *David's* time, for the constant Service of God. Now what I have here said, and elsewhere before, will also be a sufficient Reply to what you say on *Hosea* 2. 15. in page 82.

Seventhly, I shall answer some other Scriptures you bring to prove Singing to be with united Voices, from the great Noise such are said to make when they sing.

An Answer
to Mr. K's
Chap. 12.
pag. 83, 84.

First Scripture is *Exod.* 32. 17, 18. And when *Joshua* heard the Noise of the People as they shouted, he said unto *Moses*, There is a Noise of War in the Camp. And he said, It is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome; but the Noise of them that sing do I hear. "Certainly (say you) one Man's Voice could
"not have made such a Noise; nothing can be
"more clear, but that they sung with united
"Voices together.

Reply. 1. I think it is very strange that a Gospel-Minister should go about to prove the true manner (as you pretend) of praising God, from the Practice of gross Idolaters. And to speak my Judgment, you are hereby endeavouring to set up a piece of false Worship, and to carry on one piece of Apostacy by the Example of another, which might be wrong in their manner, as well as respecting the Object of their Worship. But if you follow their Example, you must also as well dance (as sing, as you say) as they did about the Golden Calf, *ver.* 19.

2. But

2. But farther to remove this your Argument, it appears they did not sing, but they shouted unto the Calf, for the Text saith, *When Joshua heard the Noise of the People as they shouted*: Observe it well, *Moses* thought it had been the Noise of Singing, but afterwards understanding what it was when he wrote this Scripture, he saith, that the People shouted. So that this Calvinish Argument is clearly confuted in the Text it self. And as for *Rev. 19.* there is not one word of Singing in it: but supposing there had, it should have been expounded, as *Rev. 5. 9, 10. page 25, &c. and chap. 15. 3. page 43.*

S E C T. VIII.

THE Substance of your 13th Chapter being *An Answer* to demonstrate that it is the Word of *to Mr. H's* Christ, or that which is agreeable thereunto, *chap. 13.* which should be the Matter of spiritual Songs, I have the less to say to it; for this I do acknowledged: but yet I shall take some notice of what you say, that *we have particular Directions as to the Matter we ought to sing, expressed in the Breach* Texts, (Ephes. 5. 19. Col. 3. 16.) viz. *Psalms, Repaired,* and Hymns, and spiritual Songs. — And you *p. 96, 97.* tell us, that by *Psalms* we are assured is intended the Book of *Psalms*, or those called the *Psalms* of David. — And, say you, I do not find any Man giving any convincing Argument, that no Hymns that are made out of God's Word, or putting other Scripture-Songs, as the Canticles, &c. into

Psalms, &c. but one sort of Composure, into Verse or proper Measure to be sung, are excluded in those words, Psalms, and Hymns, and spiritual Songs. I am (say you) of the same Mind with those learned Men that Mr. Wilson in his Dictionary, and others speak of, that Psalms, Hymns and spiritual Songs, comprehend all kinds of spiritual Songs,—provided they are taken out the Word of Christ.

See Ainf-
worth's
Annot. on
Psal. 3.
Hymn or
Praise, *Psa.*
145. Songs
Psal. 30. &
45. & 48.
& 120, to
134.
Psalms, on
many other
Psalms.

Reply. 1. 'Psalms, Hymns and Songs, are
' three several sorts of Titles of Psalms, taken
' out of the Book of Psalms, viz. (1.) In Heb.
' *Mizmore*, Gr. *Psalmos*, Engl. *Psalm*. (2.)
' In Heb. *Tebilla*, Gr. *Hymnos*, Engl. *Hymn* or
' Praise. (3.) Heb. *Shir*, Gr. *Ode*, Engl. *Song*
' or *Laud*: Which three Words are found in the
' Titles of these Psalms.

2. 'I think it is clear from the Scriptures,
' that however the Words may differ the one to
' the other, as to the extent of their significati-
' ons, yet they were used but for one manner of
' compounded Worship. (1.) For though the
' Matter of a Song is so confined, that it cannot
' be externally expressed without a humane
' Voice of Words, yet the Tone or Tune may
' be expressed either by Voice, (tho never used
' in the Worship of God without the Matter)
' or by musical Instruments: both of which, as
' they were used according to the Institution in
' the Old-Testament-Worship, were Praises, or
' praising God; sometimes both in Matter and
' Manner; but at other times, the Matter not
' properly being Praises, it consisted only in the
' manner of Delivery; as *Psalms* 17. is called a
' Prayer of David; and *Psal.* 50. was a mourn-
ful

ful Prayer, when *Nathan* came to *David* after he had gone in to *Bathsheba*; but yet it was delivered to the Chief Musician. And so are Songs sometimes Praises, and sometimes Prayers and Complaining, *Psal.* 48, 120, 123, 130. And the whole Book of Psalms, though the Matter of it is not all Praises, but Prophecies, mournful Prayers and Lamentations, yet it is entitled, *Tehillim*, Hymns or Praises, because, as all of it, whether called Psalms, Hymns or Songs, were after the same manner composed by the infallible Inspiration of the Holy Spirit; so they were (many of them, if not all) alike delivered to the Chief Musician, and sung by melodious Voices and Instruments of Musick together; which outward Glory and Grandeur, suitable to that Temple-State, was to the external Honour and Praise of the most High God, whatever the Matter of those Songs were.

And therefore as the Titles of those Psalms, Hymns and Songs, in the Book of *David*, are not all certain Explanations of the different nature of the Matter which they do entitle, but yet (as *Pool* confesseth, were promiscuously used, and) alike composed and delivered for Temple-Worship; so what spiritual Songs have been, or hereafter may appear in the Gospel-Church, by the special Gift of the Holy Spirit, under any of those Names, whether explanative or not explanative of the nature of their Matter, yet such Gospel-Songs shall also be composed and delivered alike by the Holy Spirit, according to Gospel-Order.

3. 'Those

3. ' Those three Words, Psalms, Hymns, and
 ' spiritual Songs, when applied to proper Go-
 ' spel-Singing, cannot be understood of three
 ' different things in the New Testament, re-
 ' specting their Composure and Delivery, from
 ' the different Extent of their Significations.
 ' 1st. Because no Old-Testament-Names do
 ' prove the Nature of New-Testament-Things,
 ' as Circumcision, Censer, Incense, Altar, Sa-
 ' crifice, Passover, City, *Jerusalem*, Temple,
 ' are all things of a different Nature in the Old
 ' Testament, to what they are sometimes used
 ' for in the New: So that Old-Testament-
 ' Names given to New-Testament-Singing, do
 ' no more prove either the matter or manner to
 ' be the same, nor establish Old-Testament-
 ' Singing in the Gospel-Church, than the other
 ' Old-Testament-Names, do those Old-Testa-
 ' ment-Things in Gospel-Times. 2^{dly}. As
 ' those three Words are before proved to be in-
 ' differently applied to one and the same thing
 ' in the Old Testament; so there is less Reason
 ' that they should have different Significations in
 ' the New: for you may find that several Old-
 ' Testament-Names are given to one Gospel-
 ' Thing; as the Saints are called a spiritual
 ' House and Temple, an Holy Priesthood, and
 ' Jews; and Christ is called an High Priest, a
 ' Sacrifice, an Altar and Temple. And there-
 ' fore it being usual to call Gospel-things by di-
 ' vers Names of different Natures in the Old
 ' Testament, there is no Reason that those three
 ' Names, Psalms, Hymns, and spiritual Songs,
 ' (when applied to proper Singing) which, as

1 Pet. 2. 5.

Ephes. 2.

21, 22.

Rom. 2. 29

Heb. 4. 14

Ch. 9. 26.

Ch. 13. 10.

1 Cor. 5. 7.

John 2. 19,

21.

' Pool

Pool confesseth, were promiscuously used, and which are here demonstrated to intend but one thing in the Old Testament, should be understood of any more than of one thing or sort of Gospel-spiritual-Singing, respecting its Composition and Delivery. And seeing we have three or four several Names together of Old-Testament-Things and Types, viz. Censer, Incense, the Golden Altar, and the Smoak that pertained to, and accompanied the Peoples Prayers at the Temple, to express the Antitype, viz. the Intercession of Jesus Christ accompanying Gospel-Prayers. We may as well understand Psalms, and Hymns, and spiritual Songs, not to intend the same that were prescribed under the Law for Temple-Worship, but rather in such like manner, that the word *Psalms*, which comes from another Greek Word, which signifies gently to beat or strike, and relates to *Psalterium*, a Psaltery, a musical Instrument, like a Harp; to *Psalmista*, a Psalmist, or a Composer of Songs to musical Instruments; and signifies a Psalm or Lesson to be sung to a musical Instrument; doth set forth the sweet Strikings or Touchings of the Spirit of Christ upon our Souls, which produceth Melody in our Hearts, and was sometimes vented by the Melody of the Voice: and Hymns and spiritual Songs, the matter of Praise, and Doctrine exerted or put forth by one and the same special Gift of the Holy Spirit, though expressed under so many Old-Testament-Names. But if we go about to limit these three Words, Psalms, and Hymns,

See Pool's
Annotas. on
Col. 3. 16.

Rev. 8. 1;
3, 4.
Luke 1. 8,
9, 10.
See more in
the Margi-
nal Annot.
of my Ap-
pend. p.
24, 25.

‘ and spiritual Songs, to their legal Use and Signification; we may by the same Rule confine the others also, to intend a legal material Ceremony, Incense, Golden Altar, and Shrub, and so bring in this legal Ceremony that accompanied Prayer, as well as Old-Testament-Singing, into the Gospel-Church.

See Breach
Repaired,
p. 96, 97.

4. As you do not confine Hymns and spiritual Songs to those very Hymns and Songs that are so entituled and contained in the Book of Psalms; so there is equal Reason also not to confine the word *Psalms* to be understood only of those very Psalms of *David*: For though the Book of *David* is called the Psalms of *David* by our Saviour and his Apostles, as being a proper Name in the Greek Tongue, because they were sung with Instruments of Musick, and that because some of the Psalms were so entituled; yet the word *Hymn*, from the Greek word *Hymnos*, Praise, which answers to the Hebrew *Tehillah*, and *Tehillim*, Praises, (more than to the Hebrew words, *Mizmor* and *Shir*, a Psalm and Song) was also a proper Name given by the Holy Ghost to the Book of *David*, wherein some of the Psalms were also in particular, as well as the Book in general, so entituled; so that both of those Names are proper to this Book. And therefore to acknowledge and assert as you do, that by Hymns, in *Ephes.* 19. and *Coloss.* 3. 16. are admitted no other Hymns than what are prescribed in the Book of *David*, will lay you under a necessity to allow the word *Psalms* to admit of other Psalms than those performed and prescribed in that Book,

that its proper Name and express Title in the Hebrew Tongue is not *Psalms*, but *the Hymns of David*. And therefore seeing (as you confess) that the Hebrew Title does not tie us to the Use of those very Forms in the Book of *David*, the Greek Title cannot be binding for our Practice of them.

So then if those three Names, viz. *Psalms*, and *Hymns*, and *Songs*, were under the Law used for but one manner of Worship, respecting their Composition and Delivery, and may be fairly so understood in Gospel-Worship; and if the word *Psalms* in *Ephes. 5. 19.* and *Coloss. 3. 16.* cannot be confined to the *Psalms of David*, any more than the word *Hymn*, (which you do not there limit to those very Hymns preformed and prescribed in the Book of *Psalms*) then you must understand them both, and consequently all three Names, either of those *Psalms*, and *Hymns*, and *Songs*, in the Book of *David*, or of some others under the New Testament, that were also alike composed and delivered in the Gospel-Church. And therefore the Question now is, What *Psalms*, *Hymns*, and spiritual *Songs* are intended in those Texts, *Ephes. 5. 19. Coloss. 3. 16?*

I. To resolve this Question, I shall shew in the Negative that they cannot be taken for the *Psalms of David*.

1st. Because we find no Parts of the *Psalms of David* used in the New Testament in Metre; nor any Song taken wholly out of any part of the Book of *Psalms*, but that they were used by the Holy Ghost for Proof and Instruction, as other

Scriptures were, or mixed with other Parts of the Scriptures in the high Praises of God, in Prose, and not in Meeter.

*A Citation
out of my
Appendix,
p. 26.*

2dly. 'Because to understand those Words of the limited Use and Signification of *David's* Psalms, Hymns and Songs, affords a strong Argument for the lawful Use of prescript and stinted Forms of Prayer, as Dr. Roberts observes; saying, that *the Scripture-Psalms, Hymns, and spiritual Songs, are most of them Prayers to God, and Praises of God, and so they are set Forms of such Prayers and Praise.* And if it be warrantable to sing prescribed and set Forms of Prayers and Praise, it is equally lawful otherwise to deliver such set Forms of Prayers (and Praises, Prayer-wise) and to sing them as well as sing them. And I cannot see it possible for those that are for singing of *David's* Psalms, and yet deny the Lawfulness of prescribed and precomposed Forms of Prayer to answer the Doctor's Argument, but that such Forms of Prayers or Praises must stand or fall together.

*A Citation
out of my
Prelimitted
Forms,
par. I. p. 14.*

3dly. 'The matter of *David's* Psalms, and of other holy Mens, contained in the same Book, suited to the Levitical Service, and to Gospel-Worship, for many of them were suited to particular Occasions and Experiences and Accidents of that Day, as you may see by divers of their Titles; others were general, of *Israel's* Deliverance out of *Egypt*, from divers other Enemies; some were of Prophecies of the Sufferings of Christ (which to sing now were to deny that Christ is come

in the Flesh) and of his Church, and the Glory that should follow, under the Types and Names of *David* and *Solomon*: and many legal things, in which Gospel-Mysteries are wrapped up; some of which are hard to be understood by the greatest Proficients of our Day. And then seeing that the proper matter for the Use of a Gospel-Church must be picked and culled out, and sometimes one Part of a Psalm may be fit matter, when others are not; it is an evident Demonstration that they were not designed to be stinted Forms for Gospel-Worship: for why should any think that God should by his Holy Spirit, in his Servant *David* and others, compose and intitle the matter of those several Psalms, as distinct Lessons, or Parts of Divine Worship, for us to mingle or tear in Pieces at our Pleasures? Doubtless if they had been penned for Gospel as well as Legal Singing, we should have had our proper Gospel-Lessons divided to us, and either the Old-Testament-Measure preserved, or the Matter put in other Meeter for us by the Holy Ghost: for as the Levites could not sing in Consort with Instruments of Musick, without some kind of Meeter, and all was from the Lord by his Prophets; so we have Reason to believe that God would have left us a Pattern for the Gospel-Ministers, if they had been given for set Forms of Singing in Gospel-Worship. But seeing we have none of the Old-Testament-Pattern preserved for our Practice, nor any Example nor Direction left us in the Gospel for their Use, we have no Reason to think that Christ our Law-giver,

1 Chron.
28. 19.
2 Chron.
29. 25, 27.
28, 30.

Heb. 3. 6. who was faithful over his own House, should require us to sing *David's* prescribed Forms; but that those Psalms, Hymns and spiritual Songs, used in Gospel-Worship, were some others that have their nature and manner of Delivery described to us in the New Testament.

4thly. The turning of the Psalms of *David* into Meeter, maketh the Matter to be only the sense of that part of the Holy Scriptures, which as consonant to other Places, there is equal reason to collect a Psalm, Hymn or Song out of other parts of the Word of God in general, as you allow it lawful for Hymns and Songs, and so all of them being precomposed stinto Matter, without a Command of God for it, and repugnant to the nature of the gracious Gifts of the Holy Spirit for Gospel-Worship, are of the like nature for Singing, as most, if not all of those Forms of Prayer, in the Book of Common Prayer, are for praying; for generally the Matter of them are congruous to the Word of God.

2. Having shewed that those Psalms, Hymns and spiritual Songs, mentioned in *Ephes. 5. 19* and *Coloss. 3. 16*. cannot be understood of those limited Forms in the Book of *David*: I shall farther demonstrate what are intended by them, and what Singing was used in Gospel-Worship.

See my Appendix, p. 14, &c. 1st. It is evident that such spiritual Singing as was used in the Primitive Apostolical Church, was from a special Gift of the Holy Spirit. *Gal. 5. 22.* as the Grace of Joy is a Fruit of the Spirit, *1 Joh. 2. 27* and as God had promised the [Oil] (viz. the Spirit) of Joy for Mourning; so the primitive Church

Church had some Earnests of it, and did *rejoice*
in hope of the Glory of God; and through the
 abundance of the Spirit wherewith she was
 baptized, her Ministers delivered the Word of
 God in extraordinary Ways and Manners, viz.
 by Prophecy, Tongues, and melodious Singing,
 which I shall here demonstrate was also a spe-
 cial Gift of the Holy Spirit. For after the Apo-
 stle had exhorted the Corinthians to covet ear-
 nestly the best Gifts, and to desire *Spiritual*
Gifts, and to seek that they might excel to the
 edifying of the Church; and that he that
 spake in an unknown Tongue, should pray
 that he might interpret; For if (saith he) *I*
pray in an unknown Tongue, my Spirit prayeth,
but my Understanding is unfruitful. He men-
 tions Prayer and Singing, saying, *What is it*
then? I will pray with the Spirit, and I will
pray with the Understanding also: I will sing
with the Spirit, and I will sing with the Under-
standing also. Else when thou shalt bless with
the Spirit, how shall he that occupieth the room
of the Unlearned, say Amen at thy giving of
Thanks, seeing he understandeth not what thou
sayest? From whence I observe, that as the
 Saints of Corinth were moved by the Apostle
 to covet after the best Gifts; so it is evident,
 that both the Prayer and Singing here menti-
 oned, were from the special and excellent Gifts
 of the Holy Spirit: for as the strange Tongues,
 and the Interpretations of them, which were
 then given to the Gospel-Church, were from
 the extraordinary Gifts of the Spirit; so this
 Prayer and Singing with the Spirit, and with

Eph. i. 14.
 Rom. 5. 2.

1 Cor. 12.
 31. chap.
 14. 1, 13,
 14, 15, 16,
 17.

the Understanding also, being with the Inspi-
 ration of strange Tongues, and from the ex-
 traordinary Gift of Interpretations of them,
 delivered in a known Tongue for the edifying
 of the Church, must needs be granted to be an
 extraordinary Gift of Prayer and Singing. For
 though Prayer in some other places may be ta-
 ken as a more common Gift of Grace from the
 Holy Spirit, and so might occasion some scrup-
 ple, if it were to be found joined with Singing
 without any Adjunct, to demonstrate Singing
 to be a Gift of an higher attainment than Prayer
 is; that Singing also was a more common
 Gift than is here asserted: yet seeing that it is
 no where in the New Testament so expresse-
 ly and joined with Prayer, but with a sufficient
 Adjunct, to shew that it is an higher Gift than
 ordinarily Prayer is, (as *James* 5. 13. where
 Affliction exerts Prayer, but spiritual Mirth
 a sufficient fulness of Joy from the Holy Ghost
 puts forth Singing) and that it is here joined
 with a more than ordinary Gift of Prayer,
 there is no reason for such a doubt, but to con-
 clude that Singing is an extraordinary Gift of
 the Holy Spirit. Moreover, common Reason
 tells us, so far as it is elevated to discern spiri-
 tual Things, that spiritual Singing is an excel-
 lent Gift of the Holy Spirit, from its differ-
 ent manner of delivering the Word of God: for
 as the excellent Gifts of the Spirit that were
 for the ministring of the Word, consisted
 in an extraordinary Inspiration of Light and Un-
 derstanding, together with a sufficient Power
 and Capacity to open and declare the wond-

ful Counsels and Works of God ; so they were
 sometimes farther evidenced to be such excel-
 lent Gifts, in that the same sort of Worship
 that was performed by a more ordinary Gift
 and way of Delivery, *viz.* Prayer, giving
 of Thanks, and Teaching, and Admonishing,
 were delivered with Interpretations of Tongues,
 and some of them with melodious Singing ;
 which were both a Witness of, and suitable to
 the extraordinary Gifts and Inspirations of the
 Holy Spirit, but not of the common Gifts.
 Nor doth the Blessing and Thanksgiving men-
 tioned in the following Verses, afford an Ar-
 gument to make Singing a common Gift ;
 for as the Dutch Annotations on the word
 [Bless] allow that it is to be understood with
 respect to this Gift (*viz.* of Singing) of the
 Holy Spirit being given to make publick
 Thanksgiving in the Church ; so to me it is
 plain, that this Singing, Blessing and Thankf-
 giving, are meant of but one and the same
 Gift, which the Apostle is here speaking of un-
 der these several Names ; the Nature of the
 two latter, as having relation to the Gift of
 Singing, as the immediate preceding and an-
 nexed subject Matter treated of, are *Denotives*
 of the nature of the Song before-mentioned.
 For tho we do allow and maintain that Bles-
 sing and Thanksgiving have relation to Prayer
 also ; yet seeing that Singing is here last men-
 tioned, and that the Apostle speaks of giving
 Thanks, not so as any ways to intimate to us,
 that it is to be understood of ordinary Thankf-
 giving mixt with Prayer, but treating of the
 ex-

See Samuel
Clark's
Annot.

‘ extraordinary Gifts of the Holy Spirit, and of
 ‘ Thanksgiving as such a Gift, saying, *For thou*
 ‘ *verily givest Thanks*; and, *Amen, at thy gi-*
 ‘ *ving of Thanks*: by which Words, relating
 ‘ to the Gift of Singing, and both of them, as
 ‘ appears in the Text, being accompanied with
 ‘ the extraordinary Gift of an unknown Tongue
 ‘ or Tongues, must be taken to denote a
 ‘ Thanksgiving, or a Blessing of God, with the
 ‘ extraordinary Gift of melodious Singing.

‘ 2dly. In ver. 26. it is said, *How is it then,*
 ‘ *Brethren? when ye come together, every one*
 ‘ *of you hath a Psalm, hath a Doctrine, hath a*
 ‘ *Tongue, hath a Revelation, hath an Interpre-*
 ‘ *tation: Let all things be done to edifying.* All
 ‘ had, or doubtless might have had, the Psalms
 ‘ of David to read. And therefore as none
 ‘ can say, but that to have the Doctrine, and
 ‘ other Gifts of the Holy Spirit, were something
 ‘ more than to be able to read, or make a bare
 ‘ Recital of some part of the Holy Scriptures:
 ‘ So there is the same Reason to conclude, that
 ‘ the having a Psalm, was something farther
 ‘ than to be able to read or sing them out of a
 ‘ Book; and that as sometimes the Doctrine as
 ‘ well as the Tongue, the Revelation and the
 ‘ Interpretation, were the special Gifts of the
 ‘ Spirit, so was the Psalm also.

‘ 3dly. Singing is a special Gift of the Holy
 ‘ Spirit, because it is annexed to the Fillings of
 ‘ it as his Fruits and Effects: *Ephes. 5. 18, 19.*
 ‘ *Be filled with the Spirit; speaking to your selves*
 ‘ *in Psalms, and Hymns, and spiritual Songs;*
 ‘ which plainly shews it to be the Fruits of a
 ‘ more

more than ordinary Fulness and Gift of the Holy Spirit.

I have thought it necessary to give you this Citation for Confirmation hereof, though Mr. Keach himself acknowledgeth that the Apostles prayed, preached, prophesied, and also sung by an extraordinary Gift: and also saith, That to sing is the highest Manner or Mode of praising God. And therefore it must be from an extraordinary Gift of the Holy Spirit, without which the High Praises of God cannot be performed, neither with a melodious nor plain Voice: for the exalting God in Praises, is really and acceptably neither from the Matter nor the Melody alone, nor both together (which may be used by an unregenerated Person) unless the Soul be excited thereunto by the plentiful Enrichings of the Holy Spirit; so that the Heights of Praises is from the Heights of spiritual Attainments, which makes it differ to ordinary Praises.

Breach Repaired,
p. 32, 33.
and in Answer to Appendix. p. 28.

Seeing therefore that the Mode of singing Praises to God, is not to all Men a moral Duty; and that if it were (as it is not) yet it ought not to be admitted only as such in Gospel-Worship, as hath been largely proved before; and that (as you affirm) that since Singing was required of the Churches by Christ, in the New Testament, certainly he hath left a sufficient Direction how it ought to be performed; and that there is no Direction, Institution, Pattern nor Example for any artificial Mode of performing of it, but that it evidently appears to have been from an extraordinary Gift of the Holy

Holy Spirit, and that nothing of it is found in the New Testament, but as from such a Gift: then it must needs follow, that whether Singing in the Primitive Church was with a tunable Voice, and the Matter metrical or otherwise; howsoever yet it was performed by the extraordinary Inspiration, Dictates and Guidance of the Holy Spirit, both as to the Matter and Tune, or manner of Delivery; all was from the Spirit, or else neither the Manner nor the Matter could be an extraordinary Gift by Inspiration: for if we should suppose that Singing in the Church was delivered with artificial Meeter, it must then follow that the Matter was a precomposed stinted Form, the which is inconsistent to the special and extraordinary Gift of the Holy Spirit in Singing: But there is no Reason otherwise to conclude, but that the Matter of the Psalm was as much, and as immediately from the extraordinary Dictates of the Holy Spirit, as the matter of the Doctrine and the Revelation were, and therefore could not be limited to the same prescribed Words and Matter of any of *David's* Psalms, or other Parts of the Holy Scriptures, any more than those other Gifts; but that according to the extraordinary Dictates of the Holy Spirit, the Matter of Doctrine, Revelation, and also of the Psalm, was collected and formed by Inspiration out of the Word of God, which was opened, improved and delivered as the Holy Spirit, did distribute of his special Gifts, (for the Edification of the Church) who was equally able to dictate the Tune and Measure, or Mode of Delivery, as well as the

Matter

Matter of the Psalm. Had it been otherwise learn'd by Art, and for the constant Use of the whole Church in succeeding Ages, doubtless we should have found some Pattern or Direction for it in the New Testament, or have had the Pattern of the Old Testament preserved for us, as was said before; but having nothing left us for Directions therein, nor any Intimation that an Elder or any Officer or other Person of a Church, should be any ways qualified with a Gift to measure out, and fit Matter and Tune together for the vocal Exercise of a Church, or of a single Person in the Worship of God; then we have Reason to conclude, that no artificial Mode of Singing was used in the Primitive Church, nor was intended for the Practice of succeeding Ages in God's Worship.

SECT. IX.

I Shall here take notice of what you say in *pag. 102.* and do more fully express in *pag. 173.* where you speak of Prayer and Sing-
 ing by way of Objection and Answer, saying, *We have no Command to sing in our publick Assemblies, either before or after Sermon, nor any Precedent, &c.* Your Answer is, *We have no Command to pray in our publick Assemblies, either before or after Sermon, nor no Precedent that any Gospel-Church did so, &c.* And he makes a farther Objection; *But we are commanded to pray always, and that is a very convenient time When the Word of God is preached,*

*An Answer
 to Mr. K's
 chap. 14.*

ed, &c. Ephes. 6. 18. He saith in Answer to it, We are commanded to rejoyce ever-more, &c. 1 Thess. 5. 16. Phil. 4. 4, 6. — Besides, the Preacher may pray before he comes out of his Closet, or secretly in his Heart when in the Pulpit, and answer those general Precepts. — And is it not as convenient a time when we hear the Excellencies of Jesus Christ — to sing and praise God, as it is a proper Season to pray to God for a Blessing upon the Word? There is the like Parity of Reason for the one as there is for the other; if any has the Advantage, it is the Ordinance of Singing, for two Reasons, the one is a Precept, the other a Precedent. — Psal. 100. 1. and 94. 1, 2. Exod. 15. 1. Matth. 26. 30.

See my Observations,
P. 15.

Reply. ' Surely it is now a time for us rather
' to mourn and weep, than to sing, when such
' an essential Part of publick Gospel-Worship is
' so strongly invaded. What, have we not a Pre-
' cept for Prayer before and after Sermon? Will
' you destroy so great an Ordinance as Prayer is,
' as not being essential to the publick ministerial
' Worship of God, that you may the more ex-
' alt an humane Tradition? Is not that a suffici-
' ent Precept in 1 Tim. 3. 14, 15. *These things I write*
' *I unto thee — that thou mayst know how thou*
' *oughtest to behave thy self in — the Church of*
' *the Living God?* And what things these are,
' he begins to tell us in chap. 2. ver. 1. *I exhort*
' *therefore, that first of all, Supplications, Pray-*
' *ers, Intercessions, and giving of Thanks, be*
' *made for all Men, &c.* So that from the plain
' Word of God we ought to begin first with
' Prayer in his publick Worship and Service in
' his

his Church. And those general Commands to pray always with all Prayer, and in every thing by Prayer and Supplications, with Thanksgiving, to let our Requests be made known unto God, and to be giving Thanks always for all things, are binding on us to pray for the Blessing of God with his Word, and for the watering of it with his Spirit, together with giving of Thanks. But to say that the Minister may answer these Texts by praying secretly in his Heart, when in the Pulpit, or in his Closet, is destructive to his official Ministration of an essential Ordinance of Christ's publick Worship in the Church; which you unjustly, without the least Cause, reflect upon me for, in the Case of Singing, while you are doing the same your self in Prayer.

Phil. 4. 6.
Ephes. 6.
18.
Ch. 5. 20.

2. You say of the Church, *Unbelievers joining with them, is one thing; and their joining with Unbelievers, is another—What ground hath the Church to pray with Unbelievers? Certainly the Communion together in Spirit is more close and intimate than that of uniting the Voice; so that if it be unlawful to let them sing with us, it is unlawful to let them in their Hearts join in Prayer with us.*

Breach Re-
paired, pag.
105, 106,
120, 121.

Reply. 1. Though you speak of a Difference between Unbelievers joining with the Church, and their joining with Unbelievers; yet I cannot perceive from your Words, that you mean by it any farther than that as Believers teach one another by Singing; so by Unbelievers joining with the Saints in Singing, there are the like Lessons, though not to that Degree and Clearness, taught

taught in uniting Hearts together in publick Prayers and Praises, in Prayer, and in mutually joining together equally in hearing God's Word; as you express your self in pag. 120.

2 Cor. 6.
14, to the
End.

2. Respecting a Church's joining with Unbelievers: This is so far a mixing themselves with the World, and destroying their solemn Separation from it, in Disobedience to their heavenly Call. 'Tis true, if they join with Hypocrites or secret Unbelievers, and unregenerated Persons, (who may be in the Gospel-Ministry, and in the true visible Order and Profession of the Gospel) in the external part of Divine Worship, (for inwardly and spiritually they cannot have any real Union) it is no Sin, when the Church has carefully and regularly tried their Spirits, and yet perceive not what they are. But for a Church to look upon any as Unbelievers, and yet encourage their vocal Exercise, and join with them in Divine Worship, is by Consent, and so becomes their Sin. And surely if a Church believes it to be their Duty to exclude all such Persons as they look upon as unregenerate, or that they have no Account of their true Conversion, from the vocal Exercise of such Duties of publick Worship and Service, as are of a lower Nature, (as Prayer, and praising God in Prayer) then they have greater Reason to exclude such from their Singing, which they esteem the highest way of praising God.

3. A Church cannot have Communion in Spirit with Unbelievers in the Duty of Prayer, so close and intimate, as that of uniting their
Voices

Voices in Singing, because their Union in Voice
 apparent, and by Consent of both ; but their
 Union of Spirit is not apparent, nor can really
 be by Consent : for a Church of Christ, consi-
 dered with respect to its rightful and truly san-
 ctified Members, cannot really join with Unbe-
 lievers and unregenerate Persons, nor such with
 them ; for what Agreement is there between the
 Graces of the one, and the evil Frames of Heart
 of the other ? as the Apostle saith, — *What Fellow- 2 Cor. 6.*
ship hath Righteousness with Unrighteousness ? 14, 15.

And what Communion hath Light with Dark-
 ness ? And what Concord hath Christ with Beli-
 vers ? Or what Part hath he that believeth with an
 infidel ? &c. And therefore though Unbelievers
 ought to attend on the Ministry of the Gospel,
 and must be suffered with the Church to wait
 on God in his Worship ; yet, as Unbelievers,
 cannot truly unite with the Church in their
 hearts, by the Spirit of Christ, for want of it ;
 the Church should not suffer their Union in
 Voice, for that is a giving Consent to them,
 and allowing of their Hypocrisy ; and that their
 Voice may be acceptable to God, without their
 hearts. Indeed you say in this very Case (*viz.*
 Unbelievers and Saints) by way of Objec-
 tion and Answer, *That the Voice shews that*

Union that is in the Heart, or sets it forth, Breach
 Repaired,
the chief Fellowship and Unity is in the Spi- P. 120,
 121.

But I am not of your Mind respecting Un-
 believers, because, as I said before, there can be
 no real Union of Heart between them, for the
 Union of the Saints is in the Holy Spirit of
 Christ, which Unbelievers have not, but are un- Ephes. 2.2.

der, and walk according to the Prince of the Power of the Air, which is the Spirit that now worketh in the Children of Disobedience. So that no more Union of Spirit can be between them, than between Light and Darknes, Christ and *Belial*; and therefore I marvel that you should argue for so gross an Error.

S E C T. X.

*An Answer
to Mr. K's
Chap. 15.
pag. 13.*

I Shall now proceed to examine your fifteenth Chapter, wherein you pretend to answer my Book, and many other Objections raised against singing of Psalms, &c. To which I shall reply where I see it is needful to clear the Truth. And what you may find wanting here that is worth my noting, it is already answered in my Replies to the former part of your Treatise, wherein I have added divers things on several occasions, to save a Repetition to the same thing, and to shorten my Work here.

First; To what I say on *Ephes. 5. 19.* You tell me, that that *speaking to your selves Psalms, &c.* is such a speaking as is used in Singing, for so the following Words explain it, *when you are not willing (it may be) to cite, Singing and making Melody in your Heart to the Lord.*

Reply. This is an ill Insinuation to your Reader, in telling me, that it may be I am not willing to cite the latter part of the Verse, which is in the same Paragraph, and in relation to the same Discourse, I cited the whole Verse.

I proceed, because I find so little said by you

Answer

Answer to what I have asserted from *Ephes. 5. 19. Col. 3. 16. and 1 Cor. 14. 26.* and not being willing that the Reader of this Reply (in case he should not have seen my former Treatise) should lose the Benefit of divers things (contained in my Discourse on these Scriptures) which I cannot find hath been any where answered by you ; I shall make a large Recital of them.

1st. *Ephes. 5. 19. Speaking to your selves in Psalms, and Hymns, and spiritual Songs.*

See Prel. Forms, par. 1. p. 5, &c.

1. From these Words there is not any Necessity for a vocal Speaking to be here understood, but otherwise of speaking to your own Heart, as it's said, *But if there be no Interpreter, let him keep Silence in the Church, and let him speak to himself, and to God.* So that speaking to your selves, may be taken, as that is expressly said to be, of keeping Silence in the Church, and is not limited to a vocal Speaking. 2. This is farther confirmed, as the aforesaid Mr. Pool in his Annotations reads it, *Gr. [in,] Speaking [in] your selves, in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the Lord.* 3. That both the speaking and the Melody in this Text, cannot be limited to be vocally understood, but is inwardly in the Heart, is manifest from the preceding Part of this Chapter, wherein the Holy Apostle, naming of divers gross Sins and Enormities, exhorteth the Church of *Ephesus* to flee from them, and to have no Fellowship with the unfruitful Works of Darkness, but rather reprove them ; and not to be drunk with Wine, wherein is Excess, but to be fil-

- 'led with the Spirit. Whereby it appears,
 ' that this Exhortation to the Church of *Ephe-*
 ' *sus*, to speak to themselves in Psalms, and
 ' Hymns, and spiritual Songs, and to be giving
 Ver. 20. ' Thanks always, &c. was principally design-
 ' ed, that instead of Filthiness and foolish Talk-
 ' ing and Jestings, which are mentioned in the
 ' former part of the Chapter, they should ra-
 Ver. 4. ' ther be giving of Thanks, as it is expressly said;
 ' and instead of having Fellowship with the un-
 ' fruitful Works of Darkness, and being filled
 ' with Excess of Wine, to be filled with the Spi-
 ' rit, and to exercise themselves in private De-
 ' votions towards God in Psalms, and Hymns,
 ' and spiritual Songs, singing and making Me-
 ' lody in their Heart to the Lord. So that from
 ' the main Design of the Apostle's Discourse re-
 ' lating to the Text, both the Speaking and the
 ' Melody here intended, is not in publick Wor-
 ' ship, but to themselves, in their Heart: and whe-
 ' ther you read the Text speaking [to] or speak-
 ' ing [in] your selves, it cannot necessitate a vocal
 ' Singing together, but a speaking inwardly in
 ' their Hearts. 4. Neither can this Text be taken
 ' as some would have it, for a vocal Singing [to-
 ' gether,] from the words to [your selves,] as if that
 ' did limit the Text to prove a Singing [to-
 ' gether,] any more than *building up your selves*
 Jude 20. ' *on your most holy Faith, praying in the Holy*
 ' *Ghost*, does confine that Text to be under-
 ' stood of teaching or edifying one another in a
 ' disorderly way, speaking all together: or that
 ' from those words (*your selves*——*praying*
 ' *the Holy Ghost*) spoken in general unto the
 ' Saints

'Saints, they are commanded to pray all vo-
 'cally together. Moreover, if any say that the
 'following words, *ver. 20. Giving Thanks al-*
 '*ways for all things unto God and the Father, in*
 '*the Name of our Lord Jesus Christ*, are expla-
 'natory of the former Verse; and being in such
 'general terms, cannot exclude a vocal Sing-
 'ing and Thanksgiving to God of the Church
 'all together, from being understood there-
 'in: I do make reply, That though speaking
 'to your selves in Psalms, and Hymns, and
 'Spiritual Songs, *ver. 19. and giving Thanks*
 '*always for all things*, *ver. 20.* are from the
 'Fillings of the Holy Spirit, yet I make a
 'Difference between them; for the one is li-
 'mited (to your selves, and making Melody in
 'your Heart) to private Edifications, Praises,
 'and Thanksgivings; but the other is in such
 'general Words as may comprehend all Thank-
 'giving, both vocal and mental, in the Heart.
 'So that the Apostle *Paul* is here pressing the
 'Saints of *Ephesus* to endeavour after a plenti-
 'ful measure of the Holy Spirit of Christ, and
 'to put forth his Gifts and Graces both in men-
 'tal and vocal, in private and more publick
 'Praising and Thanksgiving to God, according
 'to the different Occasions and Circumstances
 'that might attend them.

'But if it were granted (as it is not) that vo-
 'cal Singing was here intended, yet this Exhor-
 'tation is no such positive Command, as to make
 'it binding for the constant Worship of God,
 'any farther than to such a Gift of the Spirit:
 'for this Exhortation respects our being filled

' with the Spirit, and *speaking to your selves in*
 ' *Psalms, and Hymns, and spiritual Songs*, are
 ' annexed as his Fruits and Effects; and there-
 ' fore the latter cannot be attained without the
 ' former: so that we are under as strict a Com-
 Col. 3. 16. ' mand to be filled with the Spirit, for the in-
 ' riching of us with the Word of Christ to dwell
 ' in us in all Wisdom, as we are to sing, yea,
 ' to be filled with the Spirit, being primarily
 ' commanded (as the efficient Cause) to Psalms,
 ' and Hymns, and spiritual Songs. Then to be
 ' *filled with the Spirit*, should be primarily sought
 ' after; and instead of running into humane
 ' Forms of Worship, to obtain the Spirit, and
 ' the Increase of his Graces in our Souls, we
 ' should seek more earnestly for the Spirit, to
 ' raise up our Hearts above our ordinary Frames
 ' to worship the Lord in the Beauties of Hol-
 ' ness. Besides, this Exhortation given to en-
 ' deavour after the Fillings and Inrichings of the
 ' Word and Spirit, warrants none either disor-
 ' derly to improve his Gifts, or to counterfeite
 ' their Attainment of them.

' 2dly. *Coloss. 3. 16.* I confess that vocal
 ' Singing is here to be understood, otherwise it
 ' could not be teaching and admonishing to o-
 ' thers in Word and Deed, *ver. 17.* but yet
 ' herein is nothing to prove a vocal Singing to-
 ' gether by all the Church: For *teaching and*
 ' *admonishing one another in Psalms, &c.*
 ' meant of the ministring Brethren, whose Wor-
 ' and Office it was to teach and admonish
 ' other Members, according to the Gift of the
 ' Holy Spirit they had received: And none do

' pro

‘prove any more by these words [*one another*],
 ‘than what must be understood from *Heb. 3.*
 ‘13. *But exhort one another daily, while it is*
 ‘called, *To day, &c.* And therefore as the
 ‘Word of Exhortation is not used in the Ser-
 ‘vice of God in the Church, but in an orderly
 ‘ministerial way, by one at once; so *teaching and*
 ‘*admonishing one another in Psalms, &c.* must
 ‘be used also according to Gospel-Rule, *1 Cor.*

‘14. 30, 31.

‘Moreover, this Command, or rather this
 ‘Exhortation, to teach and admonish one ano-
 ‘ther in Psalms, and Hymns, and spiritual Songs,
 ‘is given neither absolutely, to require Impossi-
 ‘bilities of us, nor yet to break any other Com-
 ‘mand, nor to interfere with the Order and
 ‘Manner of God’s Worship; and therefore this
 ‘Scripture intends no more than to stir up
 ‘the Church of *Coloss* to the attainment of this
 ‘spiritual Gift of Singing, as well as of other *1 Cor. 12.*
 ‘Gifts, exhorted to covet after: and as the A- *31.*
 ‘postle gives us an Example by his own En- *Chap. 14. 1.*
 ‘deavours, to press after the Perfection of a Re- *Phil. 3. 11.*
 ‘urrection-State; and we are also as strictly
 ‘commanded to be perfect, as our Father who *Mat. 5. 48.*
 ‘is in Heaven is perfect; to walk as Christ wal- *1 Joh. 2. 6.*
 ‘ked; and as he which hath called us is holy,
 ‘so to be holy in all manner of Conversation; *1 Pet. 1. 15.*
 ‘as we are to sing. And therefore the nature
 ‘of this Command for Singing, is no more ab-
 ‘solute than the others are, for our pressing af-
 ‘ter the Perfection of Grace, and of other speci-
 ‘al Gifts of the Holy Spirit.

‘And if this Command be so absolute and so

' universal, as to require the vocal Singing to-
 ' gether of all the Church in the constant Wor-
 ' ship of God, because it is written in general to
 ' the Saints at *Ephesus* and *Coloss*: Then surely
 ' those positive Commands for Prayer, which
 ' are more universally and strongly enjoined on
 ' all Christians, may be said to require their vo-
 ' cal praying together; for we are commanded
 1 Thess. 5. ' to *pray always with all Prayer and Supplication*
 17. ' *in the Spirit*, and to *pray without ceasing*. Yet
 Eph. 6. 18. ' surely you will not say from these Exhortati-
 ' ons, because they are general to the Saints of
 ' *Ephesus*, and to the Church of the *Thessaloni-*
 ' *ans*, that the whole Church must vocally pray
 ' together, or that Women should pray at all
 ' vocally in the Church; nor is there any rea-
 ' son from the Text, or any other part of this
 ' Epistle, or from any other Word of God, why
 ' those Exhortations for Singing, should include
 ' the Women and all the Church, more than the
 ' others do for Prayer.

' Nor are these Words, *teaching and admon-*
 ' *ishing one another in Psalms, and Hymns, and*
 ' *spiritual Songs*, more binding for the constant
 ' Use of them, than teaching and admonishing
 ' by the extraordinary Gifts of Prophecy, Do-
 ' ctine and Revelation, proves that such Gifts
 ' shall continue for the constant Worship of
 ' God in the Gospel-Church to the end of the
 ' World.

' 3dly. 1 Cor. 14. 26. *How is it then, Bre-*
 ' *thren? when ye come together, every one*
 ' *of you hath a Psalm, hath a Doctrine, &c.* This
 ' cannot be understood of a vocal singing all to-
 ' gether.

'gether; for I think none will say that those
 'Words, *Every one of you hath*, &c. were spo-
 'ken of their all having of all those spiritual
 'Gifts, which cannot be thought of every Mi-
 'nister in that Church, *ver. 28.* and much less
 'of all the Members: therefore it follows, that
 'as all the ministring Brethren were not suppo-
 'sed to have all those Gifts, but every one of
 'them had one or more of the Gifts of the Ho-
 'ly Spirit; so there is no Conclusion can be
 'made, that all the Ministers had the Gift of
 'Singing, or that there was any distinction of
 'its Universality in Delivery more than of other
 'Gifts in the same Text. Besides, the Context
 'from *ver. 27,* to *32.* speaks of single Persons
 'that must exercise in the Church; and there-
 'fore those Words, *Every one of you*, can't be
 'meant of all together.

'Moreover, in *ver. 15.* there is no positive
 'Command, but *Paul's* Example, which we
 'should follow according to the measure of the
 'Gift of Christ, which is not now attained by
 'us for such vocal spiritual Singing. Nor can
 'ver. 26. be taken for a positive Command to
 'sing a Psalm, seeing it is put by way of que-
 'stion, *If they had a Psalm, a Doctrine, &c.*
 'and that what Gift or Gifts of the Spirit every
 'one of the Ministring Brethren had, the Com-
 'mand was, that they should put them forth
 'for the edifying of the Church. Nor can this
 'Text be a positive Command for singing a
 'Psalm in the constant Worship of God, any
 'more than it is a Command for the constant
 'Use of the other extraordinary Gifts of the Spi-
 'rit

'rit together mentioned with the Psalm: Neither is there any colour of Reason to think that the Psalm should be vocally sung by all the Church together, any more than that the Doctrine, and the Revelation, and other Gifts of the Holy Spirit, should be delivered or said vocally together, or any of them, otherwise than according to the general Rule in the following Verses.

Breach
Repaired,
p. 133.

Secondly; You say, *That as the Priesthood, or Levites, sung together under the Law, with Instruments of Musick, it might typify out how the whole Church should sing spiritually—together under the Gospel, 1 Pet. 2. 5.*

Exo. 19. 6.

Reply. It is true that the Saints are called an holy Priesthood, to offer up spiritual Sacrifices: but this is the Antitype to the People or Body of the Jewish Church, which is called a Kingdom of Priests, and an holy Nation. And therefore the Levites, or Ministers of the Jewish Church, were not the proper Types of the whole Body, but of the Ministering Part of the Gospel-Church: and as the Legal publick Worship and Service of God was appropriated to the Levites, so the Gospel publick vocal Worship is appropriated to the Ministers of the Gospel.

Breach
Repaired,
p. 136, 137

Thirdly; You say, in answer to my Discourse against humane prescribed and precomposed Prayer and Singing, *That he that compiles a Sermon, must be sure to see it is God's Word, i. e. congruous therewith, and provable therefrom, or else 'tis humane. He must bring forth and preach it by the Help and Assistance of the Spirit also, or else it may still be humane, no divine Sermon.*

So, and in like manner in compiling of an Hymn, it must be, as to the Matter—in general, the Word of Christ,—out of the Word of Christ; and in singing of it, there must be the Assistance of the Holy Spirit.

Reply. I agree to what you say, that if a Sermon be not congruous with the Word of God, nor preached by the Assistance of the Holy Spirit, it is humane, and so also it is as to an Hymn: but yet to make them parallel in their manner of Composure, I do greatly differ from you; first, because as I hardly think that you your self do limit your self to the very Words of your Premeditations, or that you stint your self in preaching, to prescribed Forms of Words; so it is no sign of a spiritual Gift, but rather of the want of it, and is a Bar to the free Exercise and gracious Enlargements of the Holy Spirit. And therefore as Gospel-Ministers are not in preaching to tie themselves to the very Words of their Premeditations; so from this Parallel they are not to stint themselves to precomposed Forms of Words in Hymns or Praises.

Fourthly; You say, *Our Sermons are no more made for us in God's Word, than our Hymns are; and we have equal Directions in both these weighty Cases.*

To this I answer, That tho neither Sermons nor Praises are preformed and prestinted for our Use in God's Word, yet we are not equally directed, as you say, in both these Cases; for in the one, viz. Praises, we find nothing to warrant our precomposing and prestinting of the Matter. But for Preaching, Ministers are required

2 Tim. 1. quired to make full proof of their Ministry, to
 13. & 2. 15 compare spiritual things with spiritual, to at-
 & 4. 5. tend on Reading and Meditations, and to hold
 1 Cor. 2. 13 fast the Form of sound Words, rightly dividing
 & 4. 6. the Word of Truth, as a Workman that needs
 1 Tim. 4. not to be ashamed of his Work ; as *Paul*, who
 13, 15. saith, *These things, Brethren, I have in a Fi-
 gure transferred to my self and to Apollos for
 your sakes.* This last Scripture you take no no-
 tice of in your Answer to me, which giveth
 ground to suspect that you saw its Evidence was
 unanswerable, as well as my Argument, for
 which in pag. 173. you made a Break in citing
 my Words to leave it out, the which I shall
 here close withal, viz. *That the using a Form
 of Preaching is no Example for a Form of Sing-
 ing ; if it be, why not of Prayer also ? which you
 deny.*

Prel. Forms
part 1.
pag. 47.

Breach Re-
paired, p.
138.

Mr. K's An-
swer to my
Appendix,
pag. 39.

Fifthly ; You farther say, *As to Forms of
 Prayer, the Lord hath left us a Form, by which
 we are directed how to pray ; and so he hath left
 us his Word, and the Psalms of David, that we
 may know how to compile our Hymns as well as our
 Sermons.* And you say again, *The Form of
 Prayer Christ hath left us, is a Rule for us in
 Prayer ; and we may premeditate what we intend
 to lay before the Lord, it appears from thence ;
 and so is the Word of Christ our general Rule,
 by which we must premeditate and precompose our
 spiritual Hymns and Songs.* And, say you,
*Prayer and Singing differ the one from the other ;
 we may use other Words in Prayer than what we
 premeditated, as the Spirit of God may help us ;
 But we are limited by God's Word to sing David's
 Psalms,*

Psalms, or else Hymns and Spiritual Songs composed out of the Word of God: Now let them be either, they must be so many Words, and no more, or else none can sing with him that hath the Hymn.

Reply. 1. For answer to what you say of David's Psalms, I refer you back to *Seet. 9.* where I have largely treated of them, and shewed, that singing New-Testament-Psalms are not those limited Forms in the Book of *David.* And for your last Assertion, I refer you to the Rule of Christ for singing one at once, which you may find I have opened in the following Discourse, and proved that only him that hath a Psalm must vocally sing, and then there is no necessity for prestinted Words for others vocally to sing with them.

2. What mean you by saying, *The Form of Prayer Christ hath left us, is a Rule for us in Prayer, by which we are directed how to pray?* If you take it to be a stinted Form for us to pray in those very Words, what is the reason you do not use it your self in publick Worship, nor tell us it is our Duty in private Devotion? And therefore I do conclude from your omitting to use that Form of Prayer, and for that you say we may use other Words in Prayer, that you only intend it to be a Rule, as it is the Epitome or Abridgment of all Prayer. And we find that none of those many Prayers in the New Testament, were limited to those Words; but according to the several Circumstances of Persons and Things, they made their Supplications to God by the Holy Spirit: And so the Prayer that
Christ

Christ left us, can be no Rule, Example nor Warrant for us to stint our selves to other Forms in the Book of *David*, or in any other parts of the holy Scriptures, of Prayers, Hymns or Songs.

3. You say, *It appears from the Form of Prayer Christ hath left us, that we may premeditate what we intend to lay before the Lord; and so is the Word of Christ our general Rule, by which we must premeditate and precompose our Hymns and spiritual Songs.* To which I reply, That I conclude you take the Form of Christ's Prayer to be but as an Epitome of all Prayers, and then you can make it to be a Rule for Premeditations, respecting only the general Heads or subject Matter of Prayer; and so it is no Example for premeditating and precomposing a set-Form of Words, for Psalms, Hymns or Songs: but to premeditate of the general Heads or subject Matter of them, and so to rely on the Guidance of the Holy Spirit for farther Inlargements, as in Prayer, which greatly differs from you prestinted Forms. But that I may the better prevent the Mischief that may arise from these unsound Discourses of yours, which only tend to confound the Truth in the Minds of weak Christians, I shall give the Reader a recital of what I have said before in answer to two Objections in my Appendix, *Seet. 7, and 8.* which Mr. *Keach* calleth a company of confused Words to no purpose, but hath said nothing in answer thereunto, that is worth my particular Observation.

Object. 1. ' If it be lawful to premeditate on
the

the Matter of Prayer, we may also as well premeditate on the Matter of Singing; and if such premeditated Matter of Prayer and Singing may be delivered in the Worship of God, and limited to those premeditated Words, wherefore is it not lawful to use prescribed Forms?

In answer to Mr. K's Answer to my Appendix, p. 39, &c.

Ans. First, This Argument takes that for granted, which is no wise to be granted, viz. that vocal Prayers, and consequently Singing, may be limited to premeditated Words. True, it is lawful to premeditate on the Matter of Prayer; for if we deny this, we cannot go to God in that Duty, with a sense of our Wants upon our Hearts, and that the same Wants which we are sensible of before we pray, may and ought to be spread at the Throne of Grace in Prayer; but yet we are not to limit our selves in Prayer to any premeditated Matter or Words before Prayer. For though our Wants, or the Matter of Prayer, be thought on before Prayer, yea, and it may be sent up to Heaven by inward Prayer, before we come to our vocal Duty; as we should always strive to maintain the Workings of Grace in our Hearts, either in Prayer or Praises to God, or otherwise, for the improving of our selves in the knowledg of spiritual things; yet we should not form that premeditated Matter, to tie our selves in those very Words, to express our Minds to God in the Duty of vocal Prayer: for tho such premeditated Words may express our present Requests as fitly as any others; yet to limit our selves to them, is a quenching

See my Appendix, p. 39, &c.

‘ of

' of the Holy Spirit, in that our Hearts are in-
 ' gaged and limited to the Matter of those Words
 ' only, (otherwise our Hearts are either idle or
 ' differing from our Lips, which is Confusion)
 ' whereby we are barred from any further En-
 ' largings on the same or other new Matter, that
 ' may be presented to us by the various Workings
 ' and Leadings of the Spirit of Christ in us while
 ' we are praying : and therefore as we experi-
 ' ence and own such a thing as the various Work-
 ' ings and Leadings of the Holy Spirit sometimes
 ' in Prayer, we must then deny the use of limi-
 ' ted Forms of Words to be lawful : for in
 ' Prayer we are sometimes broken in Spirit, un-
 ' der a sense of our Sins, and have our Hearts
 ' chiefly engaged in humble Supplications for
 ' the pardon of them ; and at other times our
 ' Faith is most active to lay hold on the precious
 ' Promises, and to plead with God ; and when
 ' the Spirit raises our Souls in a sense of the Mer-
 ' cies and Grace of God to us in Christ Jesus,
 ' and sheddeth the Love of God abroad in our
 ' Hearts, then our Mourning is turned into
 ' Thanksgivings and Praises by the Spirit. Now
 ' such various Workings as these, might not all
 ' be on the Heart in Premeditations, as they may
 ' pass on the Soul in one single Duty of Prayer,
 ' as may be collected from these Scriptures. From
 ' whence we may see that the holy Apostle in his
 ' constant Prayers for those Churches, had the
 ' mixture of Sorrow, and of the Grace of Joy
 ' and Thanksgiving to God.

Rom. 9. 1, 2

Chap. 10. 1

& chap. 5.

2, 3.

Eph. 1. 15,

16, 17, 18.

Ch. 3. 14,

16.

Phil. 1. 3, 4.

' But some may farther say, That the Spirit
 ' of Christ can variously affect our Hearts, and
 ' direct

direct us to premeditate such a Form of Prayer, that may suit the different Actings of his Graces in us in Prayer ; and this reconciles the use of a stinted premeditated Form, with the various Workings of the Holy Spirit in Prayer.

‘My Answer is, That the Spirit of Christ can predirect our Meditations in those various things that he himself may help to ingage our Hearts in, in vocal Prayer, according to the same stinted Words as were premeditated in our Hearts before. But as we cannot find any warrantable Footsteps thereof in the New Testament ; and as this is not the known way of the Spirit in Gospel-Worship, so to assert that the Spirit of Christ does predirect and limit the Form of Prayer, so as to suit his various Actings in us while we are praying, does create these following Consequences. (1.) That no Improvement can be made of other Matter in Prayer, and that no other things can be expected from God in Prayer, than what our Thoughts were fixed upon before Prayer, which is a limiting and tempting of the Holy Psal. 78. 41 One of *Israel*, not to meet with his People as he hath promised, *those who remember him in his Ways* ; and as the Lord by the Prophet saith, *While they are yet speaking, I will hear* ; Ch. 65. 24. and as *Daniel* and *Cornelius* while they were praying, had a Message from God in answer to their Prayers ; and also *Jesus* praying, the Heaven was opened, and the Holy Ghost descended in a bodily shape like a Dove upon him. Luk. 3. 21. Acts 11. 6. Which Examples do demonstrate that God was wont of old, to meet with his People in

' the Duty of Prayer ; and it is the daily Expe-
 ' rience of many Christians, that while they
 James 4.8. ' are drawing nigh to God in the Duty of Prayer,
 ' er, God is drawing nigh to their Souls, and
 ' giving them many Tokens and fresh Assurances
 ' ces of his Love and Favour to them. (2.) It
 ' is a Temptation to us to neglect Prayer, unless
 ' less we find the Matter preformed in us, fit for
 ' vocal Prayer : for if the Spirit composes the
 ' Matter in our Premeditations for us to be finished
 ' ted to in our verbal Prayers, then we must
 ' wait for those Workings of the Holy Spirit
 ' in us, before we can go to Prayer ; or else
 ' we must approve of our going to Prayer, without
 ' out a premeditated stinted Form, and to rely
 ' ly on the gracious Income and Guidance of
 ' the Holy Spirit, for the well-performance of
 Rom.8. 26 ' it ; as the Apostle saith, *The Spirit also helpeth our Infirmities ; for we know not what we should pray for as we ought,* (that is, we
 ' have not the full fore-knowledg of what we
 ' should pray for, viz. of the Matter of our
 ' Prayer) *but the Spirit it self maketh Intercession for us* (viz. in Prayer) *with Groanings which cannot be uttered.* So that the Spirit
 ' it self does help our Infirmities, and supplies
 ' our fore-ignorance of the Matter of Prayer
 ' which we may not have a full and sufficient
 ' ent knowledg of, but by the Help of the Holy
 ' ly Spirit in Prayer ; and therefore Prayer
 ' must not be limited to premeditated Forms
 ' (3.) This seems to reflect on the Spirit's sufficient
 ' cient Power to form an *extemporary* Prayer, though
 ' though he were not able to furnish the Soul

with sufficient Matter and Words to express it by, immediately from his Dictates, but that he must first have time to precompose the Matter of Prayer, and afterwards limit himself to it, lest his immediate Help and Guidance of us in Prayer, should not be so good a Composition for our Acceptance with God through Jesus Christ, as his premeditated stinted Form. And therefore seeing that we are not to tie our selves in Prayer to premeditated Forms, this Argument cannot draw in a prescribed Form of Prayer, nor Singing, to be allowed in Gospel-Worship.

Object. 2. The Singing of humane precomposed stinted Forms of Psalms, and Hymns, and Songs in the Church, are spiritual Worship, if their Matter be agreeable to the Word of God, and if they are sung with Grace in our Hearts.

Ans. First, That such Forms are not spiritual Worship, appears from the Proof I have made herein, that the primitive Gospel-Singing was from the special Gift of the Holy Spirit, by which only it is to be exercised in the Church, and also from the foregoing Section: for such premeditated or prescribed Forms are not lawful, we cannot expect that the Spirit should own them with his actual Presence in his Graces, to make them spiritual Worship: unto which preceding Evidence I refer the Reader: and shall farther add, in answer to the latter part of this Objection, That it is not the Use of precomposed Forms of spiritual Words, or matter so called, because they

'are scriptural, or agreeing to the Sense of the
 'Holy Scriptures, which were given by the Spi-
 'rit, that are spiritual Worship; because a
 'Soul that useth such Forms of Worship, may
 'have Grace in his Heart. For true spiritual
 'Worship does not barely consist of spiritual
 'Words, and some Grace, unless they be spi-
 'ritual Words from Grace. For if a Soul should
 'be praying or singing to God with spiritual
 'Words, and with the habit of Grace in his
 'Heart, and is not in some Exercise of it toge-
 'ther with these Words, will you say that this
 'is spiritual Worship, when it is only verbal
 'and the Graces of the Spirit of Christ, in the
 'Heart of the Person, is in no degree active
 'with them? no surely.

'2. Though we are exhorted to sing with
 Col. 3. 16. *Grace in our Hearts*, yet it is not enough bare-
 'ly to sing with Grace, but with the Grace of
 'Melody (see the other Text, *Ephes. 5. 19.*
 'that is, so to be filled with the Spirit, as that
 'by his gracious influencing Power, not only
 'the Matter is formed from the Word, but
 'according to the Word of God; but that the
 'Grace of Joy is raised up in our Souls to the
 'height of Melody, as may want to be vented
 'forth by the Tongue. For Singing is called

Jam. 5. 13. 'a breaking forth; and it proceeds from the

Isa. 52. 9. 'Joy of Heart, and Mirth of Spirit. And

Ch. 65. 14. 'any should farther say, that there is as much

'reason to conclude, that no Prayer also is spiri-

'tual Prayer, if there be not a powerful Influx

'ence of the Holy Spirit to form it in our Hearts

'I shall thus answer; That the more or less of

'Prayer

Prayers are formed and produced by the Influ-
encings of the Holy Spirit in us, the more or
less our Prayers are spiritual Prayers. And as
we cannot deny, but that the least Exercise of
true Grace in our Hearts in Prayer, gives Ef-
fence or Being to inward spiritual Prayer; so
the least Exercise of gracious melodious Joy
gives Effence to inward spiritual Singing. And
as we ought not vocally to pray in the publick
Worship of God in the Church, without a
sufficient Gift of the Spirit; so also we ought
not vocally to sing in the Church, unless it be
by a sufficient Gift of the Holy Spirit. And
seeing we have not such a Gift, we are not ca-
pable of vocal spiritual Singing in God's Wor-
ship. But as for Prayer, it is believed, and
it is apparently manifest, that there are many
Christians that are in the Exercise of the
Grace of Prayer for many Years, that do not
attain to the full Assurance of the Love of God,
in his eternal Purpose of their Salvation; much
less so as to have the melodious Joy of the Spi-
rit filling their Hearts with the Comfort of
it. Moreover, Prayer is a lower Attainment,
and therefore there is not the same necessity
for an extraordinary Gift of the Spirit to qua-
lify us for the Exercise of it in the publick
Worship of God, as there is for Singing.
And as there is reason to believe, that suitable
to the vocal melodious Singing, and other ex-
cellent Gifts of the Holy Spirit, that were in
the Primitive Church, there were also extra-
ordinary Gifts of Prayer and Supplications, so
as we have now only attained to the ordinary

Col. 3. 9;

12.

Ephes. 1.

16.

86 *Inward Melody in the Use of set Forms,*

Phil. 4. 6. ' Gift of Prayer and Prophecy, we have suite-

Col. 4. 2. ' ble to them the ordinary way of praising and

' thanking God, which we find were ordinari-

' ly mix'd with Prayer. And therefore with

' respect to vocal Praises Prayer-wise, (yea, and

' sometimes of the Essence of spiritual Singing)

' we are in a suitable Degree in the true Exer-

' cise of it, as we are of other Gifts of the Ho-

' ly Spirit: And as these increase in the Church

' of Christ in their proper times, so may that

' of Singing also from vocal Praises Prayer-wise,

' and the Essence of spiritual Melody in the

' Heart, till we come to the primitive Pattern

' and Perfection of Divine Worship, going

' from Strength to Strength, till every one ap-

Psal. 84. 7. ' pears before the Lord in the heavenly Zion.

' But while we are in this Wilderness-state, if

' we worship God sincerely according to that

' measure of Grace which we have received, it

' is accepted of him according to that a Man

2 Cor. 8. ' hath, and not according to that he hath not

12. ' And it is more pleasing to God to hear our

' Heart-Melody without or with an ordinary

' Voice, than to hear a melodious Voice with

' out a suitable melodious spiritual Heart, some-

' what like (though not in personal Qualifica-

' tions) the *Publican's* Prayer, that was rather

Luke 18. ' heard, than the *Pharise's* self-righteous thank-

11 to 15. ' ing God. And for any to say, that they have

' the inward Melody in the Use of outward me-

' lodious Forms: we may rather conclude, that

' it is carnal, and sensual, instead of spiritual

' and from the Sense and Workings of Nature,

' rather than from the gracious Actings of the

' Holy

Holy Spirit of Christ. I will not say but that God may somewhat own a sincere Soul, that hath no greater Light in his way of Worship. But this I dare affirm, that the more we come up to his perfect Rule, the greater our Peace and Comfort shall be, and that whatever Comfort a Soul may meet with in any part of Divine Worship, coming short, or going beyond the Rule of Christ, it is no Seal of God's Acceptance of it as so performed, but it is rather a Token of his unexpressible condescending Love, in taking notice of such a Soul that sincerely loves his ways; though perhaps the Mist of Antichrist is not perfectly cleared from off his Eyes. But though I confess a Possibility of a sincere Soul meeting with something of God's Presence in such an irregular way of Worship, and dare not presume to limit the free Grace of God; yet there is little Reason to expect any comforting Presence of God in such a way, for the Holy Scriptures run contrary to it. *Thou meetest him that rejoiceth, Isa. 64. 5. and worketh Righteousness, those that remember thee in thy ways:* not in our ways, but in God's ways we may expect to meet with his blessed Presence. And therefore as such humane prestinted Forms are opposite to the prescribed Ways of God, and are a bar to the free Exercise of the Graces of the Holy Spirit in us, there is reason to fear, that the inward Joy (though of a sincere Christian) in the use of outward melodious Forms, is not from the Fountain of the Holy Spirit. And herein I humbly conceive the Mistake lies, that

Luke 9.
54, 55.

‘ such a Soul being somewhat affected with spi-
 ‘ ritual things, and the vocal Melody pleasing
 ‘ the sensual Appetite, and raising a natural Joy
 ‘ in the Heart; then because there is something
 ‘ spiritual, it is all counted spiritual, not confi-
 ‘ dering that as we have two Natures, so the
 ‘ Workings of each of them may meet toge-
 ‘ ther; as in *James* and *John*, who had doubt-
 ‘ less a true spiritual Zeal for Christ, which their
 ‘ natural Passion fell in with to a sinful Revenge
 ‘ against those *Samaritans* that slighted their
 ‘ Lord and Master: But Christ rebuked them,
 ‘ and said, *Ye know not what manner of Spirit ye*
 ‘ *are of.*

Sixthly, I shall here answer one Objection in
 your Answer to my Appendix, pag. 40. say
 you, *Was Singing or any other Ordinance per-*
formed in the Gospel-Days, by an extraordinary
Spirit, not performed then also and afterwards,
as well and as acceptable to God, by the ordinary
Gifts? Shew, if you can, that other Ordinances
which had such special Gifts then to attend
them as well as singing, do notwithstanding re-
main Ordinances, and yet singing of Psalms and
Hymns doth not so continue.

Reply. I do own, that there were no settled
 Ordinances of the Gospel-Church that were
 performed by an extraordinary Spirit, but the
 same might be then also and were afterwards
 performed by the ordinary Gifts, and do still
 remain Ordinances, and cannot shew the con-
 trary; but yet I can clearly shew that your way
 of Singing does not so continue to be an Ord-
 nance.

1. Be-

1. Because it never was an Ordinance, nor the Duty of the Gospel-Church to sing all vocally together, nor to use prestinted Forms of Words in singing, as you do.

2. Singing was never any absolute Ordinance in the Gospel-Church, for constant Worship, but a circumstantial, accidental, occasional and additional Duty to the great Ordinance of Thanksgiving and praising of God, and to the Gift of teaching and admonishing, which Gospel-Ordinances were performed in the primitive Church by the extraordinary Gifts of the Holy Spirit, and were also accompanied sometimes with extraordinary ways of Delivery, as with Tongues, Interpretations, and vocal Singing; and some Persons had but one or two, and others, it may be, had all those extraordinary additional Ways or Modes accompanying their Delivery of the Word of God, which is now ministred by the ordinary Gifts, without such extraordinary additional Modes. And so it is with the Ordinance of Thanksgiving and praising God, which still remains to be an Ordinance, and is to be performed without the additional Mode of Singing (as other Ordinances are without their extraordinary Modes of Delivery) while we have not such an additional Gift as they had, till God may please to adorn his Worship again with it, by a fresh Effusion of the Holy Spirit.

But some may object and say, As the spiritual Gifts of Tongues and Interpretations are ceased for ever, so may the Gift of vocal Singing also; and by this Rule we may never have it in the Church.

Reply.

Reply. The first Promulgators of the Gospel were of the Jewish Nation, and many, if not all the Apostles, except *Paul*, were unlearned Men, and therefore without the extraordinary Gift of Tongues, were not capable to fulfil their Commission, *to teach all Nations*; to observe whatsoever Christ had commanded them: but since the Gospel hath been spread abroad in the World, and the Word of God is translated into so many Tongues, there is not, nor it may be never will be occasion for that extraordinary Gift; if there should, God can give it when he pleaseth: But as for the extraordinary Gift of Singing, there may be greater Occasions for it than ever when the Church of Christ shall have such additional Mercies, as to arrive to the Redemption of their Bodies as well as of their Souls; and when the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it: When Nation shall not lift up Sword against Nation, neither shall they learn War any more.

Isa. 2. 2, 4.

Breach Repaired, pag. 141.

Seventhly; I shall take notice of what you cite out of Mr. Cotton; who saith, *The Apostle then requireth the same Subjection in the Woman, which the Law put upon them.* Now it is certain (saith he) the Law, yea, the Law-giver Moses, did permit Miriam, and the Women, in the Song of Thanksgiving, to sing the Praises of God,—which may be a ground sufficient to justify the Lawfulness of Womens Singing together, with the Men, the Praises of the Lord.

Reply. 1. To answer what Mr. Cotton urgeth for

for Womens Singing, from *Exod. 15*. I do not find that *Miriam's* Singing, and the Women with her, does any ways justify the Lawfulness of Womens vocal Singing together with the Men, the Praises of God in his Worship; because the Scripture shews no such thing, but that *Miriam*, and the Women with her, that Ver. 20, 21 went out after her with Timbrels, did sing and dance too by themselves, separate from the Men.

2. I shall cite what I have said already, which Mr. K. hath passed by as not worthy of an Answer; but let others judg of it who are more impartial than he who hath also mentioned the Womens dancing, saying, he hath already fully Pag. 146. answered it. But I cannot find where his Answer is, or that he hath said any thing that does weaken what I shall here recite as followeth.

'1st. It is certain that *Moses* delivered his Prelimit-
ed Forms,
pag. 24. Song by the Gift of the Holy Spirit, and wrote it, as he did other Scriptures, for a Memorial of *Israel's* Deliverance to future Ages: Exod. 15. but that it was then brought in, or any part thereof, till *David's* Time, to the Levitical Service in the ordinary Worship of God, is nowhere evident. Nor can this Singing be any Rule either for Levitical or Gospel-Institution: for then we must bring in Dancing as well as Singing; for *Miriam* the Prophetess, the Sister of *Aaron*, took a Timbrel in her Hand, and all the Women went out after her with Timbrels, and with Dances.

'2dly. If we should suppose that *Moses*, *Miriam* and *Israel* sang vocally together at one and the same time; we may rather take it
' for

‘for an extraordinary Extasy of Mirth, Joy,
 ‘and Gladness before the Lord, expressed by
 ‘Dancing as well as Singing, (as *David* when
 ‘he danced before the Ark) than for any part
 ‘of instituted Worship.

Judg. 5.1. ‘3dly. It is said, *Then sang Deborah and Ba-*
 ‘*rak*: But *Deborah* did only vocally sing, and
 ‘*Barak* joined in Spirit with her in the chiefest
 ‘part of the Song: for how could *Barak* call
 ‘himself *Deborah*? saying, *Until that I Debo-*
 ‘*rah arose, that I arose a Mother in Israel*?
 ‘And it is plain that she only did vocally sing
 ‘unto the Lord, ver. 12. *Awake, awake, De-*
 ‘*borah*; *awake, awake, utter a Song*: *Arise*
 ‘*Barak, and lead thy Captivity captive, thou*
 ‘*Son of Abinoam*.

*An Answer
 to Mr. K's
 Answer to
 my Append.
 P. 32, &c.*

2. As to what you say in your Answer to my
 Appendix, for Womens speaking and teaching
 in the Church, there is but little of it that does
 concern me, or is to the Case in hand; for I ne-
 ver went about to debar Women from giving in
 their Evidence in any matter relating to the
 Judgment of the Church, between Member and
 Members offending of each other, or the Church,
 or from giving an Account of their Conver-
 sion, or from speaking or teaching out of the
 Church, or any such like things, but from
 speaking and teaching in the Worship of God
 therein, according to my express Words found-
 ed on the express Words of God, which for-
 bid Womens speaking and teaching in the
 Church.

*See his An-
 swer to Ap-
 pend. pag.
 35.*

But you say, *It is evident the Apostle lays
 other Restraint upon Women, than what the Law*

laid them under.—— And it is as clear, they were always under the Law, suffered to sing in the Congregation as well as the Men, therefore it was not such a speaking or teaching, as is in Singing, that Paul intends in those Scriptures.

Reply. 'Tis very strange that you should so boldly affirm that Women were always under the Law suffered to sing in the Congregation, when there is no ground for it, and seeing you your self but a little before, in pag. 133. in Answer to what I said, *That David's Psalms were limited to the Levites*, do own it in your Reply, saying, *'Tis nothing to your purpose, 'tis rather an Argument —— That as the Priesthood or Levites, sung together under the Law with Instruments of Musick; it might typify out how the whole Church should sing —— together under the Gospel.* To which I have answered before. Moreover, you have made no Reply to what I said of those Women-Singers which we find mentioned in the Scriptures, that they were never concerned as such in the Ministerial Worship of God, but for Mirth and Delight, or as Mourners for the Dead, in which they were very skilful; nor have you brought so much as one Text of Scripture to confirm your Words, and therefore we have no Reason to adhere to them. And, Sir, what you say farther for Womens Singing, needs no other Reply than to recite the sixth Section out of my *Appendix*, which is not at all weakened by any thing you have said; so that I shall only take notice of one or two things, and then recite it in farther Answer to all your impertinent Lines relating to this particular Case.

1st. Your

2 Sam. 19.
35.
2 Chron.
35. 25.
Jer. 9. 17,
18.
Amos 5.
16.
Ecclef. 2.
1, 8.
Mat. 9. 23.

1st. Your Friend in a Manuscript, as cited by you, saith, *The Apostle doth not prohibit all manner of speaking, for that is directly contrary to 1 Cor. 11. 5, 6. where Women are admitted to pray and prophesy: for Prayer, they may say Amen to the publick Prayers of the Church: and for Prophecy, they may sing Psalms.*

*A Reply to
Mr. K's
Answer to
Appendix,
P. 36, 31.*

Reply. 1. We read in 1 Cor. 14. 16. *How shall he that occupieth the room of the unlearned, say, Amen; but not how shall he say, Amen.* And as for the Chaldea Paraphrase, though it reads as you say, *for they shall prophesy, in 1 Sam. 19. 20, 21. 1 Sam. 10. 5. they shall sing;* yet it does not follow from thence that we must so understand it in 1 Cor. 11. 5.

2dly. You say in Answer to me; *Nor is it any Contradiction to say, according to the Sense of the Apostle; Women must keep Silence in the Church, and yet suffer them to sing, &c. no more than it contradicts their Silence, when they speak at other times, which they are allowed to do.*

Reply. In 1 Cor. 14. 34. it is said, *Let your Women keep Silence in the Churches: for it is not permitted unto them to speak.* And in 1 Tim. 2. 11, 12. *Let the Woman learn in Silence with all Subjection; but I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.*

1. Whenever Women or Men vocally and audibly speak, whether it be by lawful Permission or no, they are not then in Silence.

2. It is plain in these Texts that Women are forbidden vocally to speak and teach in the Church,

Church, during the time of God's Worship, (or else these Scriptures have no restraint in them at all) because they are expressly commanded not to speak nor to teach, but to learn in silence, *i. e.* to be in silence while others are teaching them: and it is a Contradiction to say that Women do learn in silence, (if they learn at all in your way of Singing) and keep silence, and be in silence, when they speak and make a noise in Singing. And therefore you must first perswade me, contrary to Sense and Reason, that their vocal audible singing of Matter of Praise and Doctrine, is a keeping silence, learning in silence, and is being in silence, before I can believe that Women are permitted vocally to sing in the Worship of God in his Church.

3. I shall now recite my fifth Section out of my Appendix, as a general Answer to other things.

'That Women should not vocally sing in the Worship of God in his Church, is already shewed. But because I find that the Truth meeteth with great Difficulties to be received, though it comes with Divine Authority, I shall say something farther here to this particular Head.

'1 Cor. 14. 34. *Let your Women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law.* This Scripture, though it hath such a relation to the following Verse, as to forbid the Womens asking of any Question in the Church, during the Worship and Service of God therein; yet it intends

intends more than barely to restrain them from
 such a sort of speaking, because by the moral
 Gen. 3. 16. Law they are put under subjection to the Man.
 And therefore seeing that the Moral Law, which
 Christ will have preserved, as confirmed by
 him in his Gospel-Church, takes away all Au-
 thority from the Woman, then surely she must
 not teach nor admonish the Church of Christ
 in Psalms, and Hymns, and spiritual Songs;
 for that is an exercise of Authority: The Apo-
 stle makes it so, 1 Tim. 2. 11. *Let the Woman*
learn in silence with all Subjection, viz. Sub-
 jection in all things: And ver. 12. *I suffer*
not a Woman to teach, nor to usurp Authority
over the Man, but to be in silence. So that
 Christ makes it an Usurpation of Authority for
 a Woman to teach or to speak, or any ways to
 break her Silence, that her Voice be heard by
 the Church, during the Worship of God there-
 in, except on a moral Necessity, as in case of
 breaking forth of Fire, or other Exigences.
 For ver. 13. *Adam was first formed, then*
Eve: And Adam was not deceived, but the
Woman being deceived, was in the Transgression
on. And therefore she is not suffered, because
 of her Weakness, to teach the Man, but to
 shew her Subjection by keeping silence; and
 therefore she must not vocally sing in the Church
 of God.

But some will object and say, That these
 Scriptures that forbid Womens teaching and
 speaking in the Church, and that command
 them to learn in silence, do intend only that
 they should not be the Mouth of the Church

as in Prayer and Doctrine, to speak to God for them, or from God unto them; and that in Singing they do neither of these, nor teach, nor learn; and therefore Womens vocal Singing in the Church is not forbidden.

Answ. 1. This Objection and Exposition of these two Texts, in favour of Womens Singing, cannot possibly be the Mind of Christ in them, because it is contrary to the Letter of those Texts: For the Apostle saith indefinitely, that Women must not speak nor teach in the Church; and therefore we cannot in reason make an exception for their speaking or teaching, in Singing any more than in Prayer, or other Gifts of the Holy Spirit.

2. For any to assert that the Peoples vocal Singing together, is neither for Learning, Teaching, nor Admonishing to one another, but that this is from the Minister only by his Delivery of the Psalm or Hymn, &c. is at once to deny the Usefulness of their vocal Singing together, and thereby to condemn their practice of it: for all things are for edifying of the Church, as the Apostle saith, *How is it* 1 Cor. 14.
Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine: 26, 28.

—*Let all things be done to edifying*; that is, for building and instruction for our profit. And we may see in the Gift of Tongues, that there be no Interpreter, he must keep silence in the Church, and speak to himself and to God: and so in this case of Singing, if it be not for the Edification of others to sing together, it must not be vocally in the Church.

H.

And

many Members) as some would have it from Rom. 15. 6. *That ye may with one Mind and one Mouth glorify God:* for this cannot be meant of every Member, or of the whole Church of *Rome* vocally together, but of their being of one accord in Spirit, and by one Mouth (*viz.* of their Minister) to glorify God the Father, like as in *Acts* 4. 24.

Object. There hath been Women Prophetesses who have prophesied in the Church; and it is said that their Sons and their Daughters shall prophesy; and accordingly we have mention made of Womens praying and prophesying: and wherefore may they not vocally sing as well as pray and prophesy?

Ans. First, It is doubtless lawful, and the Duty of Women to improve the several Graces of the Holy Spirit, and that if their Hearts are raised by such a Gift of the Spirit in the Joy of the Holy Ghost, they may sing as well as pray and prophesy; but none of these must be done by them in the Assembly of the Church, for part of the instituted vocal Worship of God therein: For I see no ground to believe that any of those Women Prophetesses sent of God, and mentioned under the Old Testament, did ever deliver their Prophecies to the People in a Church-ministerial Way and Order, but as they were inspired by the Holy Ghost, and as occasion offered, so they delivered the Word of God; as the Prophetess *Huldah* did to *Hilkiah*, and other Messengers 2 Chron. which *Josiah* the King sent unto her. And as 34. 22. *Anna* did, who though she delivered her Pro-

Luke 2.
27, 28.

‘phesy to the People in the Temple, yet it was
 ‘not as part of the instituted, constant, Legal
 ‘Temple-Worship, for that was appropriated
 ‘only to the Priests and Levites; but she acci-
 ‘dentally coming in at the same instant while
 ‘*Simeon* was testifying of Christ, she also spake
 ‘of him unto all them that waited for Redem-
 ‘ption in *Jerusalem*.

‘2. Though there is mention made of Wo-
 ‘mens praying and prophesying, in *1 Cor. 11. 5.*
 ‘yet this cannot be meant of Prayer and Pro-
 ‘phesy in the publick Worship and Service of
 ‘God in the Gospel-Church, for that is not
 ‘lawful, as hath been shewed: for though they
 ‘have the Benefit, and may partake, and put
 ‘themselves under all the Ordinances and Pri-
 ‘viledges (excepting those that relate to Go-
 ‘vernment) in the Church; yet Women must
 ‘not administer any publick vocal Worsh-
 ‘ therein; and therefore it is spoken of more
 ‘private Prayer and Prophecy out of the Church
 ‘in their Families, or otherwise, as they were
 ‘spirited, and occasion presented; as *Aquila*
 ‘and *Priscilla* expounded the Way of God more
 ‘perfectly to *Apollos*, *Acts 18. 26.* or as *Eliza-
 ‘beth* by the Holy Ghost blessed *Mary*, or as
Acts 21. 8. ‘*Philip’s* four Daughters who did prophesy,
 ‘it is most probable, in their Father’s House,
 ‘as those Prophetesses before-cited under the
 ‘Old Testament. And therefore if Women
 ‘praying and prophesying, expressly mentioned
 ‘in the Scriptures, cannot be understood of
 ‘their vocal Exercise in the constant Worsh-
 ‘of God instituted in his Church; then surely
 ‘the

there can be no reason given for their vocal Singing in the constant Service of God, when there is no such mention made of it, as there is of their praying and prophesying in the New Testament.

Eighthly; I shall reply to your Discourse of the Order of Singing, from 1 Cor. 14. 26, to 34. *How is it then, Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: Let all things be done to edifying. If any Man speak in an unknown Tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no Interpreter, let him keep silence in the Church, and let him speak to himself and to God. Let the Prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his Peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the Spirits of the Prophets are subject to the Prophets. For God is not the Author of Confusion, but of Peace, as in all Churches of the Saints. Say you to this purpose, The Apostle Paul reproveth them for a disorderly practice of two, three, or more bringing forth their Doctrine and Psalm, &c. together, and that the Rule to regulate these Disorders (say you) Now let this once and for ever be noted, and well heeded, viz. that the ordinary way of the administration of all Gifts, and performance of all Ordinances in the Churches, must be the Rule for the extraordinary Gifts, and performance of Ordinances. — And*

Breach
Repaired,
P. 143, 144

1 Cor. 14. now as to the Gift of Teaching, Interpreting,
29, 30, 31. Propheſying, &c. only one was to be the Mouth.

—To act contrary to this Rule, is Confuſion.

—Now (ſay you) as to Singing, that being
always performed with Voices together, both in
the Old Teſtament, and by Chriſt and his Diſci-
ples, and by Paul and Silas, and ſo enjoined on
the Churches, they who had a Pſalm, that is, as
I conclude (ſay you) a Pſalm of David, to bring
forth by an extraordinary Spirit, which might
not be the Matter of the Pſalm, but the manner
of bringing it forth in an unknown Tongue, and
it may be in a Tune too that others might not un-
derſtand; and ſo upon both reſpects others could
not ſing with him, nor the Church be edified:
he was not ſo to bring forth his Pſalm, unleſs
there was an Interpreter who might give it forth
to the People, that they might ſing together.

Reply. 1. The Pſalm there mentioned as a
diſtinct Gift from the Tongue, as well as from
the other Gifts, was not an ordinary Gift of the
Spirit, or limited to David's Pſalms, as hath
been ſhewed; nor can it be meant of David's
Pſalms to be extraordinary only from their deli-
very in a ſtrange Tongue; becauſe that from

Breach Re-
paired, pag.
142.

your own confeſſion, that the Apoſtle directed
that Church to the exerciſe of extraordinary
Gifts, you muſt either allow the Pſalm as a diſ-
tinct Gift from Tongues and others, to be ex-
traordinary; and ſo it cannot be meant of Da-
vid's Pſalms, but of a ſpecial Gift of the Spirit,
as hath been proved; or elſe exclude the Pſalm
from the reſt of the Gifts named with it, as
not being alike ſpiritual, nor to them any ſpiri-
tual

actual Gift at all ; and then it will follow that the Apostle directed the Church of *Corinth* how to worship and serve God with the extraordinary Gifts of the Holy Spirit, excepting with the Psalm which here implies Singing, which Mode you confess is the highest manner of praising God ; and this by your arguing must be performed in the lowest and meanest way of reading or saying a stinted Form of Words out of the Book of Psalms, as if the Ministers of that Church (of whom it's said, *That in every thing they were enriched by Christ, in all Utterance, and in all Knowledge*—so that they came behind in no Gift) had not a sufficient Gift or Inspiration of the Holy Spirit to dictate the matter of a Psalm, as well as (the Tune as you seem to think, and) the strange Tongue, the extraordinary Teachings and Revelations ; which, to conclude, is wholly groundless and irrational.

Breach
Repaired,
pag. 32, 33,
52.

1 Cor. 1.
5, 7.

2. You argue, *That those who had a Psalm to bring forth in an unknown Tongue, and it may be in a Tune too that others might not understand, he was not so to bring forth his Psalm, viz. for all to sing) unless there was an Interpreter, who might give it forth to the People, that they might sing it together.*

Reply. It is true that the Psalm was not to be brought forth in an unknown Tongue, unless there was an Interpreter to give it to the People in a known Tongue : But what doth this signify for your Singing all together ? for other Gifts were also delivered by an Interpreter to the People ; but yet it does not follow, nor will you say, that therefore all the People were vocally

to speak the Doctrine after the Interpreter, or say their Prayers vocally all together. And for your saying that the People always sung with Voices together, we have but your bold Assertion for it, contrary to the Evidence of the Holy Scriptures, both of the Old and New Testament, which we are bound to believe and adhere unto, and not to humane Traditions, though never so confidently avouched to us for Truth by you, or any other Persons.

3. To except the Psalm from the Rule which it relates unto, and to bring it under those Examples of Christ and his Disciples, and Paul and Silas, as a Rule for its Delivery, which themselves are no Examples nor Rule, neither for your way of Singing, nor any other Singing, makes it subject to no Rule at all; and if you make the Old-Testament-Institution your Rule, it then follows that only the Ministers must sing together without the Peoples Voices as the Levites did, and not with Voices together with the People, as you do.

Breach
Repaired,
pag. 143.

Pag. 144.

4. To say, *That the ordinary way of the Administration of all Gifts, and Performance of all Ordinances in the Churches, must be the Rule for the extraordinary Gifts and Performance of Ordinances*: Or, as you, (though in a Contradiction of terms) in pag. 137. assert but one Rule saying, *Doubtless what the Apostles did by an extraordinary Spirit, in bringing in a Doctrine and an Interpretation, &c. is a Rule for us in the ordinary Gifts.* — *And that to act contrary to this Rule, (viz. that only one is to be the Mouth) is Confusion.* You do in Effect assert (not

(notwithstanding you except the Psalm) that whether it be by an extraordinary or ordinary Gift, it must be delivered but by one at once ; so that you confute your self, or at least confuse your self in one of the principal Points of our present Controversy.

Moreover, to the aforesaid particular Replies, I shall recite what I have said already in my *Pre-limited Forms*, pag. 22, 23. with some Additions to it, as a general Answer.

The Order of Singing we have plainly and clearly delivered to us in 1 Cor. 14. 26, to 34. *How is it then, Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: Let all things be done to edifying, &c.* Here the Apostle speaks of the several Gifts of the Holy Spirit, and lays down a general Order for their Delivery. 1. The Tongue must be by two, or at most by three, and that by course, *and let one interpret* ; that is, that in case there were many could speak with Tongues, they should not all exercise, to take up the whole time with that Gift ; but only two or three of them, and that by course or turns ; *And if any thing be revealed to another that sitteth by, let the first hold his Peace ; for ye may all prophesy one by one :* The Dutch translate it, *one after another.* Here is the Rule for our Practice, *one by one, or one after another*, by course or turns, they may speak with Tongues, and prophesy. And, 1. the mentioning of these two Gifts does include all the rest, for those who had the extraordinary Gift

1 Cor. 14. Gift of Tongues, could use them in common
13, 14, 15, (if excited by the Holy Spirit) to deliver what
27. ever Gifts they had for their ministring in the
 Church, in Prayer, Singing and Speaking, or
 Prophesying: And therefore to speak with
 Tongues by course or turns, is comprehensive-
 ly to be understood, that Singing and all other
 Gifts that were delivered with strange Tongues,
 should be exercised by course or turns.

Acts 11.

27, 28.

Chap. 21.

10, 11.

Rom. 12.

6, 7, 8.

1 Cor. 14.

3.

2. To prophesy is sometimes understood to
 foretel by an extraordinary Inspiration, and some-
 times of a different Gift to teaching, and some-
 times of ordinary teaching, and so is used to all
 kinds of Teachings, and therefore it must be
 understood either according to the adjunct mat-
 ter it relates unto, or in general, of all kinds of
 ministerial Teachings, as here it signifies, *ver.*
 31. and so it takes in Singing as well as Do-
 ctrine and Revelation.

Moreover, tho these two Gifts of Tongues
 and Prophecy are only particularized in this
 Rule, yet the Order stands for all the rest, as be-
 ing comprehended in them, and as having a
 special Relation unto this Rule, the which, if
 it be not allowed for Gospel-Worship, I know
 not any Institution we have for the Order of de-
 livering the ministerial Gifts of the Holy Spirit.
 But as it was given for our Rule, so the univer-
 sal Practice of all Christians allow of it, for de-
 livering the Gift of Doctrine, and we our selves
 in the Gift of Prayer too, that but one is to
 pray at once. And therefore seeing that the
 Order is observed in the Gift of Prayer, which
 is not mentioned among those several Gifts,
 then

then surely we must allow the Psalm as one of those Gifts named in the Text, and relating to the Rule to be delivered after the same Order appointed for the other Gifts. And there is not the least Colour of Reason why any should break this Rule for the Psalm, more than for the Doctrine or Revelation.

Ninthly; In your Reply to my Answers of Objections, pag. 146, &c. there is but little that I have not cleared before, to which I shall refer you, and shall farther reply to what I find that is worth my noting.

1. Therefore to the Songs of *Moses*, *Deborah*, and *Barak*, see pag. 37.

2. To *Isa.* 52. 8, 9. in your Book, pag. 149. see a Reply in pag. 41.

3. In Answer to what you say, pag. 150. viz. No doubt the Antitype of Solomon's Temple was the Gospel-Church in the Days of the Apostles, and so downwards, &c. I shall here recite what I have said in *Prelimited Forms*, pag. 26, &c. which you have not made invalid.

1st. Though the words *Temple* and *Tabernacle* are variously used in the New Testament, and sometimes for one and the same Thing and State of the Gospel-Church; yet the Apostle doth plainly show that the Dedication Heb. 8. of the Tabernacle by *Moses* with the Blood of the First Testament, was the Pattern and Chap. 9. Figure of the Erection and Dedication of the Gospel-Church, the Heavenly Tabernacle, by the Blood of the Second Testament, viz. of Jesus Christ; so that the first setting up of the Gospel-Church is not the Antitype of *David's* and

108 *The first setting up of the Gospel-Church*

‘ and Solomon’s Temple, but of Moses’s Tabernacle; and Solomon’s Temple is a Figure
 ‘ of greater things to come.

‘ 2^{dly}. As in the time of the Levitical-Tabernacle-Worship, Singing was not established as
 ‘ part of that constant Service, but was only a
 ‘ Gift on extraordinary Occasions, till the more
 ‘ glorious and perfect Temple-State of the
 ‘ Church should be erected; so under the first
 ‘ Institution of Gospel-Worship, there were extraordinary Gifts of Singing, suitable to the
 ‘ then extraordinary Circumstances and Presence
 ‘ of God in his Church, which may possibly on
 ‘ extraordinary Occasions, now and then on
 ‘ fresh Effusions of the Holy Spirit, still appear
 ‘ in the Church in her now not perfect Temple,
 ‘ but rather Tabernacle-State, till this be ended,
 ‘ and that more glorious and perfect spiritual
 ‘ Temple and Temple-Worship, whatever it
 ‘ be, shall be erected, when the Winter of
 ‘ Afflictions is past, and the time of Singing of
 ‘ Birds is come, at the Appearing and Kingdom
 ‘ of Jesus Christ, in which time there shall be
 ‘ the most glorious Perfection and full Completion of the spiritual Temple and Worship of
 ‘ God that ever was or shall be extant on Earth.

‘ 3^{dly}. And as the Old-Testament-Tabernacle-State of the Church was to be beautified, perfected and enlarged in the Temple-State and
 ‘ Temple-Worship, and was to continue till
 ‘ the Change and Translation of it into the Gospel-Church or Kingdom of Heaven: so this
 ‘ Gospel-Tabernacle-Church-State shall be perfected, enlarged and beautified in the glorious
 ‘ New-

Cant. 2.
 11, 12.

New-Jerusalem-Temple and Worship of God,
which shall continue to the End of the World,
and then be translated into the Eternal King-
dom of Heaven.

4. To what you say in *pag.* 150. of Christ's
and his Disciples singing an Hymn, I have re-
plied already in *pag.* 33. and shall speak farther
to it when I come to answer your Learned Hand.

5. To *Acts* 4. 24. in *pag.* 152. you give se-
veral Opinions, but have fixed on none, in An-
swer to what I say in *Prelimited Forms*, *pag.*
30, 31. however you may find something far-
ther to that Text in my Postscript, and Answer
to Mr. Joseph Wright.

6. To *Acts* 16. 25. in *pag.* 153. I have an-
swered in p. 36. and shall say more to the Greek
word *Hymneo*, in Reply to your Learned Hand.

7. In *pag.* 153, 154. instead of confuting
what I have said on *Ephes.* 5. 19. in my *Preli-
mited Forms*, *pag.* 33, &c. to *pag.* 36. line
18. you pray me to leave those nice Distincti-
ons to better Scholars; and instead of a fair An-
swer, you have counterfeited my Sense contrary
to my clear meaning, in p. 35, 36. and then have
given a smooth Answer to your own Invention.
And therefore seeing you have not answered what
I have there said, I shall here only refer the Rea-
der to *pag.* 46, 47, 48.

See Pag.
49, and 53.

8. In *pag.* 155, 156. you cite in part the
Sense of my Words, That the wicked cannot
perform moral Duties acceptably to God: To
which you answer; *Doth it follow, because they
cannot pray nor praise as they ought, they ought
not to pray nor praise God at all? God deliver
them*

See Prel.
Forms, p.
37.

110 *Weakness of Grace and Sorrows, deprive them from such Doctrine.*——Ought they not to sing his Praises for the Works of God in Creation, Provision? &c. Nay, may they not—for Christ, and—the means of their Conversion.——And (saith he) I find you are so lift up here, as to cry out against Forms that God hath ordained to be used.——No Prayer (nor Sermons neither) though never so spiritual, but it has its Form, &c.

Reply. I see not any Reason for such Discourse in Answer to me; and therefore I shall only give a Citation of what I have there said, and leave it to the Judgment of the impartial Reader.

Prov. 21. '1. The Scriptures say that *the plowing of the*

4. 27. 'Wicked is Sin, and that *the Sacrifice of the*

Ch. 15. 8. 'Wicked is an Abomination to the Lord: And

'wherefore? but because whatsoever Good he doth, or desireth, it is not for good Ends, to serve and glorify God, but to consume his

Jam. 4. 3. 'Mercies upon his Lusts; he turneth all into

'Sin, and therefore all he doth is but Sin: if he prays for Grace, he doth but play the Hypocrite with God, for as he knoweth not what it is, so he doth not desire it; for he loves his own Sins and Lusts more than Grace: and therefore his Prayers cannot be pleasing to the Lord, whilst he remaineth a hardened Sinner.

'2. All Men ought not only to pray, and praise God as their Creator, but to keep the whole Law in the perfect State of Innocency, in which they were created in *Adam*; but now they have no Power in themselves to perform the inward spiritual Works of the Law, to love the Lord their God with all their Hearts, &c. and to pray,

pray, and sing Praises to him ; they can do neither of these sincerely in their Hearts : for *the Law is spiritual*, and requires spiritual Obedience ; but *they are carnal, sold under Sin*, and blinded in their Minds. And as they have not a true Sense of their Sins, nor see their need of Christ ; so they know not that they have cause to sing his Praise for their Being ; And therefore for such to use a Form of Prayer or Singing, when they have no Sense nor Understanding of what they pray for, or that they have cause to sing, is to mock God with their Lips with that which they have not in their Hearts. Besides, the putting of Persons on formal Worship, is not the way to get the Spirit, but to rest on formal Duties, which hinder their coming to Jesus Christ.

3. As Forms are many ways sinful and hurtful to the Souls of Men, so there is no need of them, as Crutches for lame Men, to bring them to Christ ; for where there is a true Conviction and Sense of Sins, that Soul can cry against them ; and if it be but with, *Lord, be merciful to me a Sinner*, he shall (as Christ says) be rather justified than with a formal Prayer, without Convictions : And when they are Sons, God sendeth forth the Spirit of Adoption into their Hearts, that crieth *Gal. 4. 6.* and teacheth them, whereby they cry, *Abba,* *Rom. 8. 15.* Father, without the help of humane Forms.

Now what is there for denying wicked Mens praying, if they have any Sense or Convictions to move them to pray with their Hearts as well as with their Voices? but yet such vocal Worship from those who are not duly qualified with a Gospel-Spirit, must not be suffered in the Church : To which

which and other Matters relating to Forms of Prayers and Praises, I have said enough before.

9. What you say in pag. 156. to my ninth Reply, in *Prelimited Forms*, pag. 38. hath so little of Answer in it, that a bare Recital of what I have there said, which still remains valid, will be a sufficient Reply to you, which is as followeth.

‘ In this Life the Joys and Consolations of our Redemption-Grace, is mixed with Sorrows for Sins, Temptations, Troubles and Afflictions, which deprive us of the constant Exercise of the Grace of Joy in our Souls.

Eccles. 3.
1, 4.

‘ And, as Solomon saith, *To every thing there is a Season, and a Time to every Purpose under the Heaven: A Time to weep, and a Time to laugh; a Time to mourn, and a Time to dance.*

Cant. 2. 11.

‘ And the times of the Church of Christ are differently set forth, and compared by the Holy Spirit to *Winter and Summer; when the Flowers appear on the Earth, and the Time of the singing of Birds is come.* And, as the Scripture shews, that the Jewish Church, through Sin and Unbelief, had her Wilderness and Tabernacle-State and time of Trouble, which called for Mourning and Humiliation more than Singing; so the Gospel-Church hath her Wilderness and Sackcloth-State, in which she

Isa. 22. 12.

‘ must prophesy 1260 Days. Now as Sackcloth, which betokens Mourning, and Singing, are inconsistent with each other; so we should not imagine that God requireth such Opposites in Nature both together. For he hath appointed unto them that mourn in Zi-

Isa. 61. 3.

‘ on, to give unto them *Beauty for Ashes, the*

‘ Oil

Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness. And the Apostle saith, *Is any among you afflicted?* Jam. 5. 13: *let him pray: Is any merry? let him sing Psalms.* From which it is manifest that Affliction and Prayer, and Rejoicing and Singing, have their different Seasons; and that until the one be taken away, the other is not given.

* Seeing therefore that God has appointed his Church her Days of Mourning; and that thorough her falling away from her primitive Love and Zeal, she has lost much of those blessed Gifts of the Holy Spirit she then had; let us not deceive our selves, and think to recover the Gift of Singing with our carnal Spirits, in an improper and contrary Season, *Israel-like*, when we should mourn for the great Apostacy, Pride, Covetousness and Carnality of Spirit which is found in the Church of Christ, and fast and pray for the Pardon of Sins, the full Deliverance of the captive Daughter of *Sion*, and the Return of the Holy Spirit, that the Wilderness may become a fruitful Field. And therefore as our Sins deprive us, and as God hath not allotted to us a Heaven of continual Joy and constant Singing in this present evil World; so the different Graces of his Holy Spirit, and Duties required of us, are suited to the different Circumstances of our Lives, which are mostly filled with Troubles, Sins and Temptations. And though particular Saints may and oft-times do rejoice and glory in Tribulations, when the Spirit of Glory rests upon them, and raises their

Isa. 22. 12.

13.

Isa. 32. 15.

'Hearts above their Troubles; yet this is but
 'now and then at certain times, through a Sight
 'of Faith; when God is sealing his Love upon
 'their Spirits, to encourage their Souls to perfe-
 'vere: Otherwise if it were constant, Trou-
 'bles would be no more Troubles, nor Afflictions
 'no more Afflictions; or, if their Joys
 'were greater and more constant than their
 'Sorrows, it could not so properly be called a
 'Sackcloth, mournful, afflicted State; for ei-
 'ther of them which is most constant, and in
 'which we have the greatest Share and Exer-
 'cise of our Lives, deservedly beareth the Name.
 'And therefore if particular Souls, or the Church
 'of Christ in general, be in a State of Trou-
 'ble and Affliction, they are so far incapable of
 'the constant Exercise of the Grace of Joy,
 'and consequently of constant spiritual Sing-
 'ing in the publick Worship of God, as their
 'Troubles and Sorrows must needs exceed their
 'Joys; and then the Graces and Duties suit-
 'able to that State, should be in Exercise, as
 'Long-suffering, Patience, Faith of Reliance,
 'Meekness, Watching, Praying, &c. which
 'are more strongly enjoined, and oftner pressed
 'on us in the New Testament for our constant
 'Practice, than Singing is, and that because our
 'Troubles and Sorrows are more constant than
 'our spiritual Raptures. So that from our In-
 'capacity of maintaining a constant and suffici-
 'ent Exercise of the Grace of Joy in our Souls,
 'through the Troubles, Sins and Temptations
 'of this World, the Weakness of our Faith,
 'and want of the sufficient Gift of the Holy
 'Spirit,

Spirit, we are not now able to sing with the Spirit, and with the Understanding also, in the constant and publick Worship of God, and to press it beyond our Understanding, proportion of Faith, and measure of the gracious Gift of the Holy Spirit, when other Graces should be in exercise, is a Sin.

Every true Christian, nor the Church of Christ in general, is not capable to sing Praises to the Lord in his publick and constant Worship; because the greatest number of Christians, as it is believed, especially in our Day, have not attained to a sufficient Faith of Assurance of the Love of God in Christ Jesus unto their Souls, (which made the Apostles to rejoice with Joy unspeakable and full of Glory) but have their doubtings between Hope and Fear of what shall become of them to all Eternity: And therefore while they are in the new Birth, or Babes in Christ, and have not met with the witnessing Power, or perswasive influence of the Holy Spirit with their Spirits, that they are the Children of God, they cannot sing his Praise for their Redemption: for if they are not sufficiently assured of it by Faith, they cannot so rejoice in it. And we should not think that God requireth more of his Church and People, than he hath given Ability and Qualifications to perform.

Rom. 5.

1, to 5.

1 Pet. 1. 8.

Rom. 8. 15.

So. That the keeping of Days of Fasting, Prayer and Thanksgiving under the Law, is to be a rule for us, is opened and answered in p. 31. therein I have shewed that they are no other-
binding on us, than as they concur with

what is revealed to us in the New Testament; and that I do not find Fasting to be a constant settled Ordinance of it self, but rather a circumstantial Thing or Duty to Humiliation.

Tenthly; In page 172. from *James* 5. 13. *Is any among you afflicted? let him pray: Is any merry? let him sing Psalms;* you say, Sure it is the Duty of the Lord's People to pray as well when they are not afflicted, — but when afflicted more especially, then in a more than ordinary manner. — So, and in like manner, 'tis our Duty to rejoice and sing the Praises of God always: — but when any are more than ordinarily lifted up with the Goodness of God, or filled with the Comforts of the Holy Spirit, which is intended doubtless in that Phrase, *Is any merry?* they should in an especial manner sing Psalms and Hymns of Praises to God.

Reply. 1. It is granted to be the Duty of the Lord's People to pray, not only when they are afflicted, but when they are not afflicted; and also to thank and praise God always in their Prayers, and to rejoice always, if they could attain to it, yea, and to sing his Praise when they are sufficiently lifted up and filled with the Comforts of the Holy Spirit, and enabled thereunto; but yet Prayer is a Duty of a different Nature to Singing; for that we should go to God (for what we have not) to supply our Wants; Singing proceedeth from a raised melodious Spirit being filled with a joyful sense of what we have, and do enjoy through Faith: and so is dependant on this extraordinary frame of Spirit, and cannot really be without it; and the

fore it differs in its Parallel to the Nature of Prayer, which may be performed by a more common Gift.

Eleventhly ; As your Arguments for prelin-
ted Forms of Praises, do naturally tend to the in-
troducing of prelimited Forms of Prayer ; so
what you say hath too great a tendency to pro-
mote artificial humane Preaching ; for you say,
There is, I must tell you, an Art in Speaking ;
and no Man but has need to learn, and be in-
structed to speak as he ought, that he may not
render himself ridiculous, especially when he speaks
about Divine things. How rarely and elegantly
do some Men express themselves to edify others,
by improving their natural Parts ? Also there is
an Art in Preaching ; and all young Men when
they begin to take upon them that Work, need In-
struction how to handle a Doctrine. And (say
you) so I may say in Praying too. — The Me-
thod of Preaching must be learned and improved,
and that well too. Some who have great Gifts,
yet cannot utter themselves in an eloquent manner
to the profit of others, and it may be, because they
are against studying the Rule or Art of Speak-
ing. — And is not Reading of God's Word an
Ordinance of the Gospel, and part of God's Wor-
ship ? — And is not that a piece of Art as well
as Singing ? — And you say, *Grace makes na-
tural Gifts and Arts to become spiritual.*

Reply. 1. Humane learning the Tongues,
(since the Gift of them are ceased) are essentially
necessary for translating the Word of God out of
the Original Tongues, that People of other Lan-
guages may understand it. But yet such Hu-

Breach Re-
paired, p.
183, 184.

mane Learning is not essential to a Gospel-Mini-
 ster; for the Bible may be translated by others:
 and the knowledg of Tongues is no where re-
 quired as an essential Qualification to their Of-
 fice: had it been so, the Holy Ghost would
 have taken some notice of it in the New Testa-
 ment. And therefore seeing the Scripture ap-
 points nothing of it for that end, we may con-
 clude that God, with respect to his Church, has
 designed Humane learning the Tongues, but as
 an additional and occasional Help to his People,
 and not for the Qualification of Gospel-Mini-
 sters for performing their Ministerial Function,
 or of any Ordinance of Jesus Christ in his
 Church: for these must be done, if acceptably
 to God, by the gracious Gifts of the Holy Spi-
 rit, sanctifying Nature, with all its good Im-
 provements, for God's Service and Glory. And
 no Humane Art is required in the Worship and
 Service of God, but what is essential to its Be-
 ing, and to answer the end of it; as Reading
 which is commanded, is essential to Preaching
 out of the written Word: and so it is to search-
 ing the Scriptures by them that hear, and are to
 judg of what they hear by the Law and the Tes-
 timony, thereby to improve themselves in the
 Knowledg and Faith of Jesus Christ. And
 Reading the Scriptures is also greatly helpful for
 Prayer, though it is not so essential to it as
 Preaching and searching the Scriptures, because
 a Soul by only hearing the Word of God pre-
 ched, may receive the saving Knowledg of it
 and from a spiritual sense of his Wants, and the
 Love of God in Christ Jesus unto his Soul, may
 both

1 Tim. 4.

13.

Joh. 5. 39.

1 Thess. 5.

21.

1 Cor. 14.

29.

Isa. 8. 20.

both pray and praise the Lord, without the Art of Reading. But yet such are not so capable as others to improve their Talent of Grace and Nature.

2. As to artificial acquired Parts ; If Art where it is, be not kept under as an Handmaid to the gracious Gifts of the Spirit, it may, and I believe oft-times does greatly hinder our spiritual Improvement of them : And therefore tho learning the Tongues, (which was that I laboured to promote in our first Assembly of the Messengers of our Churches, when other Wants of more absolute Necessity should be supplied) and acquired Parts by them, may be very useful and helpful for defending the Truth against those that make use of Humane Learning against it ; yet for any to give themselves up to Art for compiling of Sermons, is to give themselves up to a Form without the Power of Godliness. For though a Sermon may be lawfully formed before hand, (but not prelimited to Words for the publick Service of God, as I have shewed) yet Art should be governed by the gracious Gifts of the Spirit, as well in composing the Matter, as in the delivering of it, or else it is but a humane Composition, as you well observe in *page* 136. And indeed the more there is of the Spirit, and the less of humane Art, both in the composition and delivery of a Sermon, the more spiritual and Divine the Sermon is, and we may expect the more of the Blessing of God will follow it to the Hearers. So that true Gospel spiritual Sermons are not artificial, but spiritual, because Art does not govern, but the gracious

Gifts of the Spirit does govern and improve Nature's Attainments, in subordination to the revealed Will of God for his Service in the Church. And we find not that the holy Apostles did ever perswade the Saints to covet after hu-

1 Cor. 12. mane acquired Parts, but that they should seek

31. after the Gifts of the Holy Spirit. And Paul,

Chap. 14. 1 who^r was brought up at the Feet of Gamaliel, was sent to preach the Gospel, not with Wisdom

1 Cor. 1. 17 of Words (or Speech,) lest the Cross of Christ should be made of none effect. And I, Brethren,

Chap. 2. 1. when I came to you, came not with excellency of Speech, or of Wisdom, declaring unto you the Testimony of God. And my Speech, and my

Ver. 4, 5. Preaching was not with enticing (or perswasive) Words of Man's Wisdom, but in demonstration of the Spirit, and of Power: That your Faith should not stand in the Wisdom of Men, but in the Power of God. Which things also we speak

Chap. 2. 13 not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. And Paul ex-

1 Tim. 6. horteth Timothy to avoid profane and vain Babb-

20, 21. lings, and oppositions of Science falsely so called: which some professing, have erred concerning the

1 Cor. 1. Faith. And God hath chosen the foolish things

27, 29. of the World, to confound the wise, — that no Flesh should glory in his Presence. Now from

these Scripture-Examples and Directions, which are a Pattern for future Ages, we may plainly see that the Wisdom of the Spirit, with the Word

2 Tim. 3. of God, which is profitable for Doctrine, for

16, 17. Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect

through

thoroughly furnished unto all good Works; was sufficient of it self, and was that whereby the primitive Gospel-Ministers were qualified for their Ministry, and whereon they had their dependance, and not on humane Art, or natural acquired Parts.

Seeing therefore that the gracious Gifts and Illuminations of the Holy Spirit co-operating with us, together with the Art of Reading, are only essential to the Ministerial Office, and that humane learning the Tongues, and artificial acquired Parts, are only useful, if sanctified, in a subordinate way for preaching the Word of God; then surely such humane Arts and acquired Parts are not essential to the Duties or Ordinances of Praying and praising God, when there is no such allowance of Forms of Prayer and Praises, as there is of Preaching. It's true (as you say) that Grace may make natural Gifts and Arts to become spiritual, that is, so as to make them capable of doing acceptable Service in Divine things. But to say (as you do) there is no Man but has need to learn by Art how to speak, especially in Divine things, and that all young Men when they begin to take upon them the Work of Preaching, need Instruction how to handle a Doctrine, and so in Prayer too, does exalt the Wisdom of Man, which is so much spoken against by the Holy Ghost, above the Wisdom of God, and is a virtual denying of his sufficient Gifts for Gospel-Worship. And it plainly appears, that rather than your Art of Singing should not be received for Gospel-Worship, you would on the same ground, that it may stand the firmer,

er, draw in Preaching and Prayer into relation with it: by which means, tho you call Preaching, and Prayer, and praising God, spiritual Ordinances; yet you go about to destroy the spiritual Nature of them by what you say, and turn the spiritual Worship of God into that which is natural and artificial. Against which unsound Discourses of yours, I shall cite the Words of the Learned Dr. Owen: Saith he,

In his Discourse of the Work of the Holy Spirit in Prayer,
P. 145, 146
C. c.

“ Utterance is a peculiar Gift of the Holy Ghost, so it is mentioned, 1 Cor. 1. 5. 2 Cor. 8. 7. Ephes. 6. 19. Coloss. 4. 3. And hereof there are two Parts, or there are two Duties to be discharged by virtue of it. (1.) An Ability to speak unto Men in the Name of God, in the preaching of the Word. (2.) An Ability to speak unto God for our selves, or in the name, or on the behalf of others. And there is the same reason of Utterance in both these Duties; and in each of them it is equally a peculiar Gift of the Spirit of God. — This in sacred things, in praying and preaching, is the Gift of the Holy Spirit; and, as such, are we enjoined to pray for it. — And altho this Gift may by some be despised, yet the whole Edification of the Church depends upon it; yea, the Foundation of the Church was laid in it, as it was an extraordinary Gift, Acts 2. 4. and its Superstructure is carried on by it; for it is the sole means of publick or solemn Intercourse between God and the Church. It is so, if there be such a thing as the Holy Ghost, if there be such things as spiritual Gifts: The Matter of them is spiritual

“ritual Light, and the Manner of their Exercise
 “is Utterance.—Both the conceiving and ut-
 “terance of our Desires, in an acceptable man-
 “ner, are from him, (*viz.* the Spirit of Grace)
 “and so are all spiritual Enlargements in this
 “Duty, (*viz.* of vocal Prayer.) —This Ut-
 “terance is a Gift of the Holy Ghost, so also is
 “Prayer, as to the manner of the performance
 “of it by Words in Supplication. And if any
 “one say, he cannot so pray suitable unto his
 “own Occasions, he doth only say, that he is
 “a Stranger to this Gift of the Holy Ghost;
 “and if any one will not, by him it is despi-
 “sed. And if these things are denied by any,
 “because they understand them not, we cannot
 “help it.

To conclude this Matter, I shall draw this
 Inference, *viz.* That if Utterance in sacred
 Things (as the Doctor affirmeth from Scripture-
 Evidence) is a peculiar Gift of the Holy Ghost,
 on which the whole Edification of the Church
 dependeth, and which is the sole means of pub-
 lick or solemn Intercourse between God and the
 Church; then no artificial acquired Parts are
 either essential to Gospel-Worship, or can qua-
 lify any Person to perform it acceptably unto
 God, and to the spiritual Edification of his
 Church. And therefore the Mode of artificial
 singing the Praises of God, must be rejected.

Twelfthly; You cite an Objection against
 Singing, *viz.* *Because that Gift and Manner,*
as they suppose, which was used in the primitive
Time in Singing, was not continued, and succes-
fully handed down to us. And your Answer to
 it

Breach
 Repaired,
 pag. 185.

it is, viz. By the same manner they might object against the Bible, and say, we ought not to receive it, because God did not continue the Gift of Tongues in the Church, that by virtue of those Gifts, the Old and New Testament (without humane Art) might be delivered to us: Nay, and against Preaching too, &c. For those Gifts in the Apostolical manner of Preaching, were not continued nor handed down to us. Nay, what Ordinance had not lost its primitive Form under the Apostacy?

Reply. 1. The Objection was not formed by me, and therefore I am not to be blamed for any thing dubious in it, nor is it worth my while to enlarge on it; and therefore I shall briefly say, as I have shewed before, that the Manner of Gospel spiritual Singing is handed down to us in the New Testament, wherein it appears to be a Duty depending on such an excellent Gift of the Holy Spirit, as maketh us capable to perform the Praises of God that way, without the help of humane Art, or acquired Parts. And if that special Gift be now wanting, we must wait till the Spirit be poured upon us from on high; and not do like Saul, who for want of Samuel, forced himself to offer a Burnt-Offering, for which Sin his Posterity lost his Kingdom.

1 Sam. 13. 8, 12, 13, 14.

2. To what you say concerning the Bible, Had God limited the Translation of it to the Gift of Tongues, or had the Nature of the Work required a special Gift of the Spirit, as Singing doth, it would have been done that way, and not by Art; but as it is otherwise, so it is left to the

acquired Gifts of Nature ; and as to what you say of Preaching, it is answered before in Dr. Owen's Discourse ; to which I shall here add, That tho those extraordinary Gifts of Preaching in the Apostolical Manner, were not continued to us, respecting the same Measure of the Gift of the Spirit ; yet the same Order or Rule of Worship is handed down to us in the New Testament, according to your own Confession, *That what the Apostles did by an extraordinary Spirit, in bringing in a Doctrine and an Interpretation, &c., is a Rule for us in the ordinary Gifts.*

Pag. 122,
123,

Breach Re-
paired, p.
137, 138.

3. As to the primitive Form or Manner of Ordinances, or performing of all Ordinances, though it was not regarded by the Apostates of preceding Ages, yet it was not lost under the Apostacy, but was then preserved and handed down to us in the New Testament ; otherwise if the Pattern and Institutions of all Divine Worship and Gospel-Service, were not remaining on Sacred Record, you would want Authority for all you do therein, and we could not know but that all we do as to the Manner of it, is false Worship.

To conclude ; I find hitherto from the Nature of much of your Discourse, that you are greatly corrupted and declined from the Truth, and that you betray your self to be of an un-sound and unsettled Mind in Divine Things.

S E C T. XI.

IN the next place I come to reply unto Mr. *Keach's* Answer to my Appendix, which I find hath been almost all of it answered in what I have said herein before: and therefore I have little more to do than to refer the Reader to particular Pages for Satisfaction, lest my Adversaries should take advantage of it, and say, that I have not, nor could not answer his Answer to my Appendix.

Mr. K's Answer to my Appendix, pag. 16.

1. Mr. *Keach* citeth a few Lines out of my large Citation of Dr. *Owen*, and then saith, *What is this to your Purpose?* But what he hath left out of the Doctor's Words, are clear enough to my purpose, as may be hereafter seen in my Answer to Mr. *K's* Learned Hand.

Answer to my Appendix. p. 25, 26, 27.

2. To what you say in answer to my Appendix, pag. 14, &c. for a Reply I shall refer you to your own Confession in pag. 147. and back to pag. 54, 55, &c. where the Citation of my Words will rectify your Mistake, or rather Abuse of me. Compare your Answer to my Appendix, pag. 25. line 29. and pag. 27. line 24. with my Appendix, pag. 14. line 11, to line 21. and pag. 16. line 8, to line 30. And what you say in your Answer to my Appendix, pag. 27. line 31, &c. and pag. 28. is answered in pag. 88, 89, &c. And what you say of the Gift of Doctrine in your Answer to my Appendix, pag. 30. line 17. is answered in what I have said of Prayer, if applied to it, pag. 84. line

Compare Mr. K's aforesaid p. 27. l. 2. with p. 147 l. 14.

34, &c. And what you say of Womens Singing, pag. 33, 34, &c. is answered in pag. 96. And what you say in pag. 38. line 9. is answered in pag. 31, &c. And what you say in pag. 41. is answered in pag. 54, &c.

S E C T. XII.

IN the next Place I come to consider of those Reflections made by Mr. K's Learned Hand; and however he hath dealt with me, yet I shall labour to defend the Truth with a Conscience void of Offence, both towards God and towards Man. To proceed therefore, I shall first take notice of somewhat he citeth of Dr. Owen, on Heb. 2. 12. *In the midst of the Church will I sing Praise unto thee: viz. That the Original Hebrew, Psal. 22. 22. is expressly rendred, for though לְהַלֵּל be rendred simply to praise, yet its most frequent Use, when it respects God as its Object, is to praise by Hymns or Psalms, as the Apostle here, ὑμνῶν τε, tibi Hymnos canam, I will sing Hymns unto thee; or, te Hymnis celebrabo, I will praise thee with Hymns; which was the principal way of setting forth God's Praise under the Old Testament.*

Who is so called by Mr. Keach in his Title-Page to his Answer to my Append.

To which I reply, That the Doctor hath so said: But let the Reader observe, (1.) That the Hebrew word in Psal. 22. 22. is acknowledged to be rendred simply to praise. (2.) That the Doctor afterwards saith on the same Text, Heb. 2. 12. *It is declared farther; 1st. What Christ will moreover do, he will sing Praise unto God:*

God. And, 2dly. where he will do it, in the midst of the Congregation: (and saith he) The Expression of both these is accommodated unto the Declaration of God's Name, and praising of him in the Temple. So that the rendring of the Word will I [*sing*] Praise, is more to accommodate the Text to the Old-Testament-Worship in the Temple, than from the limited Signification of either the Hebrew or Greek Word, to Songs of Praise; as farther appeareth in that the Doctor in his Exposition of this Verse, does not place the beginning of Christ's praising of God under the New Testament, in the midst of the Congregation, to be with his Disciples at his Institution of the Holy Supper; but he saith, *That he* (*viz.* Christ no sooner was delivered from his sufferings, but) *as he lands upon the Shore from that Tempest wherein he was tossed in his Passion, he cries out, I will declare thy Name unto my Brethren, in the midst of the Congregation will I sing Praise unto thee.* And (saith he) *thus we find that upon his Resurrection he did not immediately ascend into Glory, but first declared the Name of God unto his Apostles and Disciples; and then took order that by them it should be declared and published to all the World*——(and he said before)——*The Lord Christ*——*by all his Messengers unto the End of the World, setting forth the Love, Grace, Goodness, and Mercy of God, in him the Mediator, sets forth the Praise of God in the midst of the Congregation*——And afterwards he farther saith——*To praise God*——*is the Tendency of Prayer, the Word of Faith, the*
Fruit

Fruit of Obedience. (And saith he) *It is a fond Imagination which some have fallen upon, that God is not praised in the Church for the Work of Redemption, unless it be done by Words and Hymns, particularly expressing it. All Praying, all Preaching, all Administration of Ordinances, all our Faith, all our Obedience, if ordered aright, are nothing but giving Glory to God, for his Love and Grace in Christ Jesus, in a due and acceptable manner.* So that it is plain from the Doctor's Exposition of the Text, wherein are the Greek words, *hymneso se*, will I hymn thee, or praise thee; that the word *Hymneo*, to hymn, is not limited in its Signification to Songs of Praise; for if it had, the learned Doctor would not have given this as the meaning of the Text, which I have made a larger Recital of in my Appendix, pag. 3, &c.

2. As to what Mr. Keach's Learned Hand hath said of the Learned Ainsworth, on Psal. 3. it is recited, with an Answer to it, under the Hands of several Ministers; and put among Mr. Keach's Abuses in the following Narrative.

3. This Learned Hand tells us, that Beza, on Matth. 26. 30. commends Erasmus for correcting the vulgar Latin, in changing *dicto hymno*, the Hymn being said, to *cum cecinissent hymnum*, i. e. when they had sung an Hymn. From whence I observe that in the vulgar Latin Translation, the Greek word *Hymneo* was more anciently rendred, to say an Hymn; and this Correction (as they call it) by Erasmus, was a Corruption of the Text, which still remains in the vulgar Latin: And if this Learned Hand

had told us also who had first corrupted the same Text in English, it had been time better spent, than to have laboured in vain against the Truth confirmed by so great a Cloud of Witnesses, which I have brought to prove that the word *Hymneo*, to hymn, doth signify simply to praise or give Thanks.

As to his last Paragraph, wherein he pretended to correct Mr. Tymme's Translation of *Marloran*, I shall speak to it in the following Narrative.

Thus I have cleared the Testimonies I have brought to prove the true Signification of the Word *Hymneo*, to hymn or praise, or give Thanks, from the Reflections made by Mr. Keach's Learned Hand; so that notwithstanding what he hath said, my Evidence remaineth found and firm against him, and I doubt not but it will stand the Trial of all others. And for those Authors he brings to shew, that the word *Hymnos* signifies a Song of Praise: What they say, cannot make an Argument for that manner of social Singing, from the Greek word *Hymneo*, in *Matth.* 26. 30. *Mark* 14. 26. when there is so great a Witness against them: for unless they could prove that the Word is limited in its Signification to only Songs of Praise, it cannot prove that Christ and his Disciples, nor that *Paul* and *Silas* sang their Praises to God. And because we have been deprived in our later modern Bibles of the true Translation of the Greek word *Hymneo*, to hymn, in *Matth.* 26. 30. *Mark* 14. 26. *Acts* 16. 25. *Heb.* 2. 12. I shall here make a Recitation of what I have already published

lished, and hath stood the Test in this Controversy.

1. The Dutch Annotations do not limit the Word *Hymnos* only to Songs of Praise, but do admit of it to signify saying Thanks, or Thanksgiving to God. And Mr. Ainsworth on *Psal.* Eph. 5. 19. translates it simply Praise.

2. In *Constantine's* Greek Lexicon, though it tells us that *Hymeneus* is a Nuptial Song; and *Hymnos*, *Hymnus*, *Laus Deorum*, the Praise of the Gods, &c. Yet he also confesseth *hymneo*, *dico Hymnum*, I say an Hymn, (as well as) *hymnos canto*, I sing Hymns; *canto vel dico Laudes*, I sing or say Praises. *Neque solum de Diis, ut quidam tradunt, dicitur, sed etiam de hominibus & aliis rebus*: Neither is it spoken only of the Gods, as some say, but also of Men, and other things. *Hymno*, *etiam Kateuphemismon*, *pro conqueror*; that is, *Hymno*, *etiam Kateuphemismon*, is put for *conqueror*, to complain; *convicior*, to accuse or reproach; *Hymnein*, for *Lamentari*, to lament. So in the English Greek and Latin Lexicon, by *Andrew Symson*, Minister, it is *Hymnus*, Ephes. 5. 19. Col. 3. 16. a Song containing Praises to God: yet he also saith, *Hymnum canto*, *Hymnum dicto*, to sing an Hymn, to say an Hymn, *Matth.* 26. 30. *Mark* 14. 26. to praise, to give Thanks unto God. This word (*viz. Hymnus*, saith he) signifieth also to complain, which is a more foreign Signification. And though these Lexicon-Writers do apply the Use of the word to Songs of Praise and Nuptial Songs, yet we see they do also admit of its simple Significati-

‘ on to praise without Songs. But that which
 ‘ chiefly concerns us, is to consider the Use that
 ‘ is made of it in the Holy Scriptures. And,

‘ 1st. The LXXII learned Translators of the
 ‘ Old Testament out of the Hebrew into the
 ‘ Greek Tongue, were not so well acquainted
 ‘ with it, as such a proper limited Word, to sig-
 ‘ nify Marriage-Praise, or Songs of Praise; for
 ‘ if they had, then surely they would have used
 ‘ the word *Hymnos* in *Psal.* 78. 63.— And their
 ‘ Maidens were not given to Marriage: in the
 ‘ Margent it is, *Heb. praised; lo bullala*, shall
 ‘ not be praised; which the Septuagint translate
 ‘ *Epenthesan*, and use not the word *Hymnos* for
 ‘ Marriage-Praise.

‘ 2dly. In Mr. Leigh’s *Critica Sacra*, on *Matth.*
 ‘ 26. 30. *Mark* 14. 26. *Acts* 16. 25. *Heb.* 2. 12.
 ‘ I find these three Authors cited, who do wit-
 ‘ ness clearly for me, though he also brings two
 ‘ more to gloss the matter over, and with him-
 ‘ self endeavours to ballance his other Evidence
 ‘ in favour of our modern Translators.

‘ 1. It is there said, that *Hymneo* signifies *la-*
 ‘ *dare, gratias agere, to praise, to give Thanks*.
 ‘ 2. Arabs, & *laudem dederunt*, *Matth.* 26. 30.
 ‘ and they gave Praise. 3. Novarinus, *Quum de-*
 ‘ *issent laudes*, when they had spoken Praises.
 ‘ 4. Interpreter Euthimii, *Dictis laudibus*, hav-
 ‘ ing spoken Praises. He also shews us, that
 ‘ the Hebrew Word *Odab*, in *Isa.* 25. 1.
 ‘ from the word *Jadab*, and signifieth Confes-
 ‘ sion, and is applied sometimes to Man’s Sin-
 ‘ as in *Joshua* 7. 19. and sometimes to God’s
 ‘ Properties and Works, *Psal.* 26. 27. and 100.

8, 15, 21, 31. And also *Arius Montanus* translates *Odeh*, in Latin *Confitebor*, that is, I will confess; which is in the aforesaid Text in Greek *Hymneso*, and in our English Bibles, *I will praise*. And in *Isa. 12. 4.* in Hebrew *Hodu la Jehovab*, in Greek *Hymneite Kurion*; by *Montanus* in Latin is translated *Confitemini Domino*; in our English Bibles, *Praise the Lord*.

3dly. There are divers Places of Scripture where the Hebrew word *Tehillah*, and the Greek word *Hymnos*, are in our modern Bibles now in Use, translated *Praise*; as *Psal. 40. 3.* *And he hath put a new Song in my Mouth, even Praises unto our God*; in Hebrew *Shir Chadash*, Gr. *asma kainon*, a new Song; Heb. *Tehillah*, Gr. *Hymnon*, Praise. And *Psal. 65. 1.* *Praise waiteth for thee, O God, in Sion*; Heb. *Tehillah*, Gr. *Hymnos*, Praise. And *Psal. 71. 6.* *My Praise shall be continually of thee*; Heb. *Tehillathi*, Gr. *Hymnesis mon*, my Praise. And *Psal. 22. 22.* *I will declare thy Name unto my Brethren*; in the midst of the Congregation will I praise thee; Heb. *Ahalelacha*, Gr. *Hymneso*, I will praise thee. And *Psal. 119. 171.* *My Lips shall utter Praise*; Heb. *Tehillah*, Gr. *Hymnon*, Praise. And *Psal. 148. 14.* *He also exalteth the Horn of his People, the Praise of all his Saints*; Heb. *Tehillah*, Gr. *Hymnos*, the Praise. And in all the aforesaid Scriptures *Tremellius* and *Junius* in their Latin Translation render it *Laus*, that is, Praise.

4thly. Our more ancient English Bibles bear fuller Testimony to the proper Signification of the word *Hymnos* in divers other Places,

All these old
Bibles, ex-
cept Tho.
Reynold's,
are to be
seen in Sion
Colledg,
London.

' than the later modern Bibles do. In *Psal.* 40.
' 3. *Tehillah* and *Hymnon* are rendred a Thank-
' giving : See the Bible printed by *Thomas Ray-*
' *nolds* 1549. and by *Edward Whitchurch* 1540,
' and 1541. and by *Christopher Barker* 1588,
' and his Deputies 1591. and in a Bible printed
' in 1535. And in *Heb.* 2. 12. the word *Hym-*
' *nos* is translated *Praise*, without the addition
' of the word *sing*, according to *Psal.* 32. 22.
' where *Hymnoso se* is translated, *I will praise*
' *thee*. See *Tho. Raynolds*, *Edw. Whitchurch*,
' *Chris. Barker*, and in his Deputies ; and in
' the Old Bible printed 1535. and in *Acts* 16.
' 25. the word *Hymnos* is translated *Laud*, that
' is, *Praise* : *Paul* and *Silas* prayed and lauded
' God, without the addition of the word *say*.
' See *Tho. Raynolds*, the Deputies of *Chris.*
' *Barker*, and in *Edw. Whitchurch's* Bible, and
' in the Old Bible printed 1535. the same Text
' is translated *Praise* ; and in *Matth.* 26. 30.
' and *Mark* 14. 26. it is translated, *And when*
' *they had said Grace*, that is, given Thanks
' (from the Latin word *gratias* Thanks) See
' *Tho. Raynolds*, *Edw. Whitchurch*, and in the
' Bible printed in 1535. And in *Matth.* 26.
' 30. and *Mark* 14. 26. it is translated, *And*
' *when they had praised, they went out*, &c. See
' in *Christoph. Barker's* and in his Deputies
' Bibles. And by *Tremellius* and *Junius* in the
I have also
since seen a-
nother Old
Bible dated
1537, that reads *Matth.* 26. 30. and *Mark* 14. said Grace.
in *Acts* 16. 25. lauded God. And an Old Bible dated, as by the Cal-
endar appears, about 1549, or 1550, reads in *Acts* 16. 25. But
Midnight prayed *Paul* and *Silas*, and praised God. *And in*
12. In the midst of the Congregation will I praise thee.

Latin Translation out of the Syriae Tongue, the two last Scriptures are rendred *Laudes*, that is, in English, Praises.

Seeing therefore that there is such clear and undeniable Evidence, that the word *Hymnos*, a Hymn, signifies simply Praise, or Thanksgiving, we have the less reason to marvel wherefore the learned Dr. *Owen* did not limit the word to singing of Hymns, *Heb. 2. 12.* For inasmuch as he allows of Singing in general terms, omitting there to express his Mind in the manner of performing it, he would surely have asserted vocal melodious Singing from the word *Hymneso*, as the most proper Exposition of the Text, if its proper Signification were confined to Songs of Praise, and consequently had given a far different Exposition of those Words than what is clearly asserted by him: and therefore the Doctor by his expounding of the Text so indefinitely of praising God, he does plainly allow of the general Signification of the Word, and so denies its particular limitation to *Songs of Praise*. Moreover, *Augustine Marlorate* in his Catholick and Ecclesiastical Exposition of the holy Gospel after St. *Matthew*, gathered out of all the singular and approved Divines, and translated out of Latin into English, by *Thomas Tymme* Minister, on *Matth. 26. 30.* saith, "It is uncertain with what Words they praised God here, and whether they sang this Praise, or spake it simply. The Greek Word in this Place signifieth that they gave the Praise due unto God, but it doth not thereupon follow that they did sing it."

And here I shall farther add, that in several of the Common-Prayer-Books, in the Order for Morning-Prayer daily throughout the Year, is appointed to be said or sung in English, the Hymn called, *Te Deum laudamus*, which is an evident Demonstration that the Church of England does not limit the delivering of an Hymn in God's Worship to a tunable Voice.

So that the aforesaid Evidence clearly proves that the word *Hymnos* signifieth simply Praise, or giving Thanks, which tho our Modern English Bibles in *Mat. 26. 30. Mark 14. 26. Act. 16. 25. Heb. 2. 12.* read it, *sung an Hymn*, and *sing Praise*, yet there is ground to believe that their affectation to vocal singing together of the metrical Psalms of *David*, through their mistake of the Mind of Christ concerning Singing under the New Testament, have overswayed them more than the natural signification and particular limitation of the Word itself to Songs of Praise. For what reason can be given for its different and particular Signification in the New Testament, from its general Signification given by the same Translators in the Old? And why should not the same Words *Hymneso se* be in *Heb. 2. 12.* translated *I will praise thee*, without the addition of the word *sing*, as well as they are so translated in *Psal. 22. 22*? And wherefore should our later Translators differ from those more ancient in the New Testament more than in the Old? Surely it must be granted that the words *sing* and *sung* in those four Scriptures, were an imprudent Addition to those sacred Texts. And there

therefore there can be no Foundation nor War-
rant from the word *Hymnos* for such vocal me-
lodious Singing at or after the Lord's Supper,
seeing the Word cannot be any proof either
that Christ did, or did not sing at his Institution
of that Ordinance: and in that the Scriptures
shew, God is otherwise to be praised than by
vocal Singing. Moreover, if there were, as
there is no proof that Christ did then sing with
melodious Voice, yet that could be no War-
rant for such formal vocal Singing together,
as is used in our Day: For as we should not
suppose but that the Practice of Christ therein
should agree with the Rule of Worship, where-
by the Gifts of the Holy Spirit were to be ap-
pointed, otherwise to be exercised in his
Church; so we should rather conclude, that
because Christ did sing, (if it could be proved,
as it cannot) who had the Spirit without mea-
sure; and because the primitive Gospel-Chur-
ches had the special Gift of Singing, that there-
fore we might also sing in the publick Worship
of God, or at the Supper, after the same Or-
der, with a single Voice, if we had the suffi-
cient Gift of the Holy Spirit for it. But to af-
firm, that because Christ did sing at that Or-
dinance, if it were so, (as it is not to be pro-
ved that he did) and because that Singing was
used in the primitive Church, therefore it is
binding on us now as a constant Ordinance,
is to bind us to the constant use of that Gift of
the Holy Spirit we never had.

S E C T. XIII.

HERE follow some others of Mr. Keach's Self-Contradictions, which I have collected out of his aforesaid Treatise of Singing, that were not before published in my Sheet of Observations.

Breach
Repaired,
p. 29.

Page 32.

1. In pag. 105, 106. in answer to this Objection, viz. *But what ground is there for the Church to join in singing of Psalms, &c. with Unbelievers?* he saith, — *If Singing be a part of Natural Religion, or a moral Duty, as Prayer is, (as before he asserteth, That if there had been no written Law, or positive Injunction to pray, and sing the Praises of God, yet the Light of Nature would have taught us thus to do) — This Objection is gone for ever: So that he that answers what we say here, will do nothing, unless he can make it appear, singing the Praises of God is a mere positive Precept, and had never been known to be the Duty of Mankind, without some written Law or Prescription, &c. What is Singing but praising of God? And would you not have any to do this but the Saints? But in answer to my Appendix, he saith, That for the more orderly and spiritual performance of such Duties, that are in their own Nature moral, they are brought under Gospel-Institution, as Prayer, Preaching, and singing the Praises of God are; and therefore all moral Duties must be discharged by the help of the Spirit, and with Grace in the Heart,*

Heart, if accepted with God. Now if all moral Duties must be discharged by the Help of the Spirit, and are not accepted without Grace, then they ought not to be performed in the Church without the help of the Spirit, by Unbelievers, whose unacceptable Singing he is pleading for, in such contradiction to himself, unless he will say that known unacceptable Worship ought to be performed in the Church.

Moreover, in his General Epistle to his Answer to my Appendix, pag. 7. line 14. he saith, *We never plead for the performmnce of any Duties that are moral naturally in themselves, without the help and assistance of God's Spirit, and the Graces thereof in our Hearts.*—*We can do none of them in a right manner,—pray, nor sing the Praises of God.* And yet we see before how strongly he pleads for Unbelievers singing in the Church, which are plain Contradictions and Confusions.

2. In answer to Appendix, pag. 29. line 13. to Ephes. 5. 18, 19. saith he, *We have an equal need to be filled with the Spirit, to pray, to meditate, to praise God, and to preach and hear the Word, as well as to sing Psalms and Hymns, &c.*

And yet on Coloss. 3. 16. he saith, *The Word of Christ is—the Matter we must and ought to sing in the general; for we are enjoined to have it dwell richly in us in this Place, more especially to sing it, than on any other account.* Which though it is so said of the Word of Christ in all Wisdom, and not expressly of the Spirit, yet the Spirit must be included as the efficient Cause Breach Repaired, p. 91. 1 Cor. 12. 8
and

and Distributer of the Word of Wisdom, according to the Measure of the Gift of Christ. So that to say, the Word of Christ must dwell more especially richly in us to sing, than on any other account, is all one and the same in effect as to say, we must have a more special Gift, or a richer and fuller Measure of the Spirit for such Worship, according to *Ephes. 5. 19.* which is contrary to what he said in the other Places.

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POSTSCRIPT,

In Answer farther to a Book, entituled, *Folly Detected*, published by Mr. Joseph Wright; and to a Paper, called, *An Appendix, or a brief Answer to Mr. Marlow's Notion of the Essence of Singing*, by T. W. And to a Paper, called, *An Answer to a brief Discourse concerning Singing*, by H. K.

HAVING made a Reply to Mr. Keach's Treatise of Singing, I find little or nothing more that is worth my noting in those other Books and Papers that are since printed to vindicate their common Way of Social Singing, that I have not already answered. And therefore I have only some few things to observe and clear in this Postscript, to finish my Labour with such a compleat Detection of this piece of false Worship, and of the Weakness of their Arguments to support it, as that I hope it will awaken the Minds of all sober, impartial and inquiring Christians after the Truth, to reject this Error, and to oppose it as dangerous and destructive to the Peace and Well-being of all our Churches, and to the pure Worship of God there-

therein, and to keep themselves undefiled from this and all other Errors.

To proceed therefore; with the last of these I begin first, as the most honourable and worthy of distinction from those others, whose Combination hath been to throw such undue Reflections upon me, in so gross a manner, as that I cannot see what can be said in their Defence, nor how any sober Christians, without exposing themselves to Shame, and Religion to Contempt, (as they have done) can espouse their Dealings with me.

First therefore; Mr. H. K. or *Han. Knollys*, whose Name I should more honour than to note it here, were I not forced to it by their often repeating in divers of their Books, some Reflections he made on me, catching at every Twig to support their sinking Credit. Whereas to speak modestly, I believe his own Friends did look upon what he did in that printed Sheet for Singing, but as an exposing the Weakness of his great Age. And I am perswaded, that through failure of his Intellects, (he then being between 92 and 93 Years of Age) he made those hard Reflections on me; for I am satisfied he bore an honest Mind: however in page 4. he hath these Words, viz. *You have neither Scripture nor sound Reason for your Opinion about Singing without the Voice, unto edifying in the Church of Jesus Christ. You bring a Scripture to prove silent Singing in the Church, 1 Cor. 14. 26, 27, 28. — But if there be no Interpreter, let him keep silence in the Church, (and here he maketh a full stop, not citing the rest of the Verse*

following, as it was cited in my Book, viz. *And let him speak to himself and to God*) and then he saith, *What is this to silent Singing in the Church, any more than if you had brought it to justify the silent Meetings of them called Quakers?*

Reply. 1. If he had cited the whole last Verse, it had been a Confirmation of mental Singing, as well as other Places of Scripture do shew there is a mental Praying, tho neither of them does exclude the Voice to be used either in more private or publick Worship,

2. As to what he saith of my Opinion about Singing without the Voice, unto Edification, this may mentally be, if he means only for Self-edification, as was expressly said by me, *for improving his own Soul*: But if he intends for the Edification of others, then my Words cited by him in page 1. out of my *Prelimited Forms*, pag. 5. do witness for me, viz. *That intelligible Singing, for teaching and admonishing others, cannot be without the use of the Organical Instruments of the Voice*. This with some other Citations he gives his Reader out of my Book, wherein I own and allow of vocal Singing, is sufficient to clear me from his Reflections: So that had not others publicly improved his Weakness against me, I should not have taken any notice of his Sheet.

Secondly, In page 9. he citeth out of my Appendix, page 3. these Words of Dr. Owen's on Heb. 2. 12. viz. *It is declared farther, (1.) What Christ will moreover do, He will sing Praises unto God. (2.) Where he will do it, In the midst*

midst of the Congregation. So (saith he) that it is manifested, say you, from the aforesaid Promises, that praising of God is not limited to Songs of Praise.

Reply. These Words of Dr. Owen's, and those of mine as a Conclusion, are placed in my Book almost three pages distant from each other. And as they are no natural nor proper Inference from the Doctor's Words here cited; so the Conclusion was not from them, but from the Doctor's Discourse that is between; wherein he expounds that Text, where the Greek words *Hymneso se*, will I hymn thee, or will I praise thee, are applied by him to the preaching of the Gospel, and to the performance of all Gospel-Ordinances in the Church. But however Mr. H. K. hath committed these Mistakes, and shewed his Weakness in other things, which I am willing to pass over; yet he hath done much to stop the Mouths of those that boast of his Reflections: for in page 8. he citeth these Words out of my Book, pag. 29. on Mat. 26. 30. The word sung is not in the Greek, but it is there read, And they having hymned. Which Word (he saith) say you is taken by divers learned Men to be of a general signification of all kinds of Praises or Thanksgivings, and not confined to Songs only. Neither do I (saith he) confine the signification thereof only to Songs. And in pag. 9. he again saith, I do not limit the signification of the word ὑμνέω only to Songs of Praise. And all that knew Mr. H. K. must acknowledg him to have been an able Master in the Greek Tongue: and therefore I hope (if no Allowance must be made

made for his great Age, respecting his foregoing Mistakes) that his Evidence, which cuts so deep a Wound in his own approved way of Singing, will be the more regarded by those that favour his Opinion.

Secondly; I come to make some Observations on Mr. *Joseph Wright's* Book, (which sheweth Folly in the Face of it) wherein there is neither spiritual Savour nor common Civility, but in divers parts of it a breathing forth of Passion, Anger, and great Contempt, more than Scripture-Evidence and sound Reason, to confute what I have wrote against the common way of Singing. However I shall make Reply to what I find in his, and the rest of the foresaid Books and Papers, that may be needful to discuss for the farther clearing and Vindication of the Truth.

1. In pag. 22, 23. in Answer to 1 Cor. 14. 8. that such who had a Gift to speak in an unknown Tongue, which in case there were no Interpreter, they were to keep silent in the Church, and to speak to themselves, and to God: He saith to this Effect, That whatsoever any one's Gift or Learning may be, for (saith he) they that have learned a Tongue, are not inferior to them that received it by Gift: That they must not interfere to speak to themselves and to God in a silent Frame, to either hinder themselves or others from the Benefit of the Ordinances of God, in all the Assemblies Continuance together; nor to withdraw his Communion

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Ver. 4, 14.
28.

nion from the Church at that Instance. *Th* he saith, notwithstanding the Text plainly commands them to improve their Gifts privately to themselves and to God; as the Apostle saith in ver. 4. *He that speaketh in an unknown Tongue edifieth himself*: And in case there be no Interpreter, he must do it (if in the Church) silently in his Heart. And if God would have such gifted Brethren to worship him, and edify themselves in such a case silently in the Church, according to the particular Dictates and Leadings of the Spirit of Christ in themselves, which possibly may be more profitable than the Gifts of others in publick Exercise at the same time, and not to quench nor limit the Holy Spirit in their Hearts: Why should Man gainsay it, as if God could not best please himself with his own appointed Worship?

2. To omit here some other things till afterwards, I shall take notice of what he saith in Answer to 1 Cor. 14. 26, to 34. in pag. 43. *How is it then, Brethren? when ye come together, every one of you hath a Psalm, hath Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: let all things be done edifying.* From the word [hath] he observes in pag. 45. *That some or all the Church-Members were furnished and prepared afore-hand and [had] even at their coming together, Psalm, Doctrine, Tongue, Revelation, Interpretation; all which—he saith in p. 50. respect the same Gifts which Saints commonly have edify one another, and not Inspirations.*

It may be (saith he) — it cannot be instantly inspired Singing. — And also I think there were never such extraordinary Gifts used in publick Worship, that a Psalm were extemporary, instantly, on a sudden inspired. — But it was received afore the Meeting began, and committed to writing by an infallible Prophet, and so committed unto the Church for her Use and Edification.

Folly detected, p. 51.

Reply. 1. If the Psalm was before received and committed to writing by an infallible Prophet, for the Use and Edification of the Church, as he saith: And if we should follow this Example, then he must find infallible Prophets to write them for us now, or else shew us where those Psalms, which (by his arguing were other than David's Psalms) are left on sacred Record for the Use of the Gospel-Churches in all Ages, either of which is too hard a Task for him.

2. To say as he does, that the Psalm, the Doctrine, &c. in the Text, respects the same Gifts which Saints commonly have to edify one another, and not Inspiration, is contrary to the plain Sense of the Word of God, relating to the Text, in ver. 30. where it is said, If any thing be revealed to another that sitteth by, let the first bold his Peace: which sheweth that there were sometimes sudden Revelations while the Church were met together in publick Worship: so that the word [hath] is not exclusive of immediate Revelation, which is one of the five Gifts mentioned in the Text.

3. There is no ground to believe that those who had only the Gift of Interpretation of Tongues, came prepared to the Assembly of the Church, with what they should deliver from others that spake with Tongues: for as in such a case there is no need to premeditate if the Languages were throughly known, as it was to them, otherwise they could not be proper Interpreters, as they were called; so they could not tell (without extraordinary Revelation) what they had to interpret till they came together. And therefore the word [*bath*] in the Text, cannot be understood, that he who had the Interpretation was prepared with his Work before he came to the Church; but having received such a Gift of the Holy Spirit, he waited to serve with it. Now as those who had these two Gifts, *viz.* the Revelation and Interpretation, cannot be understood in a limited Sense from the word [*bath*] to have come prepared with the matter they should deliver: so there is equal Reason that the same word [*bath*] should not confine the other three Gifts, *viz.* the Psalm, the Doctrine, and Tongue, (*viz.* some spiritual matter to be delivered in a strange Tongue) to be understood of afore (and much less of a pre-stinted) Preparation of the matter, but that it might also be received more immediately from the Spirit; and so cannot prove the Psalm to be prescribed or stinted to a premeditated form of Words, for the Worship of God in his Church, any more than the Revelation and Interpretation.

4. In pag. 24, 25. he hath formed a Proposition, viz. That some one Person at a time may sing in the Church, if he have received a spiritual Gift, (as Tongues and working of Miracles were received) that he can extemporari-ally, as the Spirit giveth him Utterance, and instantly suggesteth into his Mind, Psalms, Hymns, and spiritual Songs, Matter, Tune and Time, inspired; and it cannot be denied to be used now, if there were any such. To which Mr. J. Wrighe saith, But how if there were never any such, (may we look for it?) It is evident that the Holy Spirit requires all things should be done according to Mens natural Understanding, whether they had Gifts or none; whether they had Learning, or were unlearned; whether they were Believers or Unbelievers: And that understanding should be admitted in the disposing and ordering their Gifts and Duties, that even every one here mentioned might receive Profit. So that all what you call extraordinary, fell under the notice of all ordinary Capacities, when demonstrated unto them: I shall (saith he) make this a Maxim all my way.

Reply. It is very remarkable to consider how strangely Persons are confused when they leave the Simplicity of the Truth; and that while he is making his unjust Reflections, and telling me, That all my Allegations are no better than those of the Non-Churches; — And that most what I say against Scriptural Psalms, Hymns and spiritual Songs sung in the Church, is like all this, viz. of the Ranters and Quakers; he is (as

Mr. Jos. Wrighe's Folly detected, p. 35.

to

to me is plain) virtually rejecting the written Word of God; and, like the Quakers, setting up in its stead the Light of Nature for the Rule of Worship. Let the Reader judg of it.

See Mr. Jo.
Wright's
Folly de-
tected, p.
59.

Chap. 4.
23, 24, 31.

5. He asserteth from *Acts* 4. 24. *a vocal Praying together.* To which I shall here reply: That we find by the Preaching of *Peter's* Sermon, in *Acts* 2. 14, 41, 44. there were added about 3000 Believers, which were together, and had all things common; and these with others, *ver.* 47. And what might be added by the Preaching of *Peter's* second Sermon, *Acts* 3. 1, 12, &c. when he, with *John*, went into the Temple, were their own Company, to whom they reported all that the chief Priests and Elders had said unto them, who *when they heard that, they lift up their Voice to God with one Accord, and said.*—*And when they had prayed, the Place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with Boldness,* viz. the same that lift up their Voice to God with one Accord in Prayer. Now seeing there were divers thousands converted, and most likely many Women (some we read of in *chap.* 1. 14.) were of the Company; and that it is said, that [*they*] *spake the Word of God with Boldness,* as well as that *they lift up their Voice to God with one Accord, and prayed;* there is (if it were with united Voices together) equal Reason to believe that they did all, whether Men or Women, being filled with the Holy Ghost, preach the Word of God with u-
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nited Voices together, the which cannot be reconciled to those Scriptures that prohibit Womens teaching in the Church, and any more than one to speak at once. And whether we take this Preaching or Speaking the Word of God, to be at the same time, in the same Place where they prayed, or understand it of a different time afterwards, yet it must be understood of one and the same Company; for the same that prayed, were all filled with the Holy Ghost. And according to your strict Sense of the Text from the word [*they*] *They* (*viz.* the Church, as they are called, *chap. 2. 47.*) *also spake the Word of God with Boldness.* But the Text (to agree with other Scriptures) must be understood of a single Voice, with the Consent and Agreement of the whole Church in Spirit, who by their Ministers prayed, and held forth the Word of God; and to take it otherwise, cannot be reconciled to other Scriptures, as was said, nor to the common Consent of all our Churches.

6. He farther tells us, in *pag. 55.* *There is no ground to conclude those Particulars* (*viz.* those five Gifts in *1 Cor. 14. 26.* which he was treating of before, otherwise I understand him not) *to be only the Work of ministering Brethren in Office.*

See Mr. Jo. Wright's Folly detected, p. 51.

Reply. There is no ground but to believe that the delivery of all those Gifts in the Church pertained to the Ministers, (though perhaps not all to every one of them) otherwise you destroy the Ministerial Office: for if what you say be true, you make the Gift of Doctrine, with all those

those other Gifts, common to private Members; and so also the Women may as lawfully preach, as you say they may sing Psalms, &c. which is contrary to 1 Cor. 12. 28, &c. Ephes. 4. 11, 12, 13, 1 Tim. 2. 12.

Thirdly; I proceed to answer that which is most material and needful for farther clearing the Truth, from what is said in a Paper printed by Mr. T. W. called, *An Appendix, or a brief Answer to Mr. Marlow's Notion of the Essence of Singing.* And,

But it is p.
78. of Mr.
Wright's
Folly de-
rected.

1st. He saith in pag. 2. *What I shall at present take notice of, shall be in Answer to this Question; Whether the Essence of Sin, Prayer and Praise, consists only in the Heart, or in an inward spiritual Exercise of the Soul or Mind of Man? as Mr. Marlow indeavours to prove, pag. 5, 6, 7. of his Book of Singing.*

Reply. To this I shall briefly say, That in no part of my Treatise of Singing, or of any other Subject, is there such an Expression, nor any thing that imports that the Essence or Being of Sin, Prayer or Praise, consists [only] in the Heart, or [only] in an inward spiritual Exercise of the Soul or Mind of Man. And therefore it is a false Accusation, or a deceitful representing of my Sense.

See his Ap-
pendix, p.
3. 4.

2^{dly}. He saith of Sin, *It is a privative, not positive Being: and of the word Essence, that it is in a large Sense, and borrowed Acceptation, sometimes applied to Modes and Accidents, whether they be Actions, Relations or Privations, &c.* and

and so denotes their Nature and Being, such as it is.

Reply. 1. I did not there (nor in any other part of my Treatise) go about to define and open the nature of Sin, in its different kinds, but to shew it has a being in our Hearts.

2. Seeing he so clearly confesseth that the word Essence is some-times applied to Modes and Accidents, whether they be Actions, Relations or Privations, and so denotes their Nature and Being, such as it is: Why then if it be sometimes so used, may not I use it so also, as well as others, to express the Being of Sin in the Heart, whatever kind of being it hath there? What a stir does he make for nothing? I cannot perceive why he should print this Paper, seeing he owneth the thing he calls in Question, unless it were to have an Opportunity to abuse both me and the Truth.

2dly. In his pag. 7. or pag. 83. of Mr. Wright's *Folly detected*, he hath these Words, viz. Let him mean what he will by Essence of Sin, 'tis certain that actual Sin in the Thoughts doth not consist in an inward spiritual Exercise of the Mind or Spirit; this in it self is no Sin, but a natural Act of a reasonable Creature.—Saith he, I am perswaded that either Mr. M. is under some pernicious Error in Judgment concerning Sin, or else that he doth not understand what he asserts, (I hope the latter) the word Essence is a hard term.

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Reply.

Reply. 1. As I said but a little before, That I did not go about (nor was it my Business) to open or demonstrate the different kinds of Sin, viz. Original Sin, in and by our first Parents, Ephes. 2.2. through whose Fall we are by Nature *Children of Wrath*; nor to discourse of (or any ways to exclude) outward actual Sin, but that the being of Sin was inwardly in our Minds or Spirits. And if this be not granted, there can be neither inward, mental nor external actual Sin in us; for all external Acts of Sin are first conceived in the Mind; *Mark* 7. 21, 22.

2. I did not use the word *spiritual* to Sin, as I did before to Singing, as to say, that Sin doth consist in an inward [*spiritual*] Exercise of the Mind or Spirit; but as he himself afterward cites my Words, *In an inward Exercise of the Soul or Spirit*: And as I express my self in the same Page, viz. *In the corrupt and evil Thoughts and Imaginations of the Hearts and Minds of the Sons of Men.*

3dly. To what he saith, *That actual Sin in Thoughts doth not consist in an inward spiritual Exercise of the Mind or Spirit*; this in itself is no Sin, but a natural Act of a reasonable Creature.

I shall farther reply, That you cannot mean by the word *spiritual* an Exercise of the Heart or Spirit, because you have expressly explained it.

your self to mean a natural spiritual Act of a reasonable Creature. Now for him to say that actual Sin in the Thoughts does not consist in an inward spiritual Exercise of the Mind, is absurd and contradictory in it self; for what Difference is there between the Words *actual in the Thoughts*, and *inward Exercise of the Mind*? do they not bear one and the same Sense?

4thly. He tells us the word Essence is a hard Term. To which I answer; That if he were not Scholar enough to understand it, he should (more Christian-like than to have quarrelled with it for nothing) have taken it in my Sense, as I explained it twice in one Page, (*viz.* the Essence or Being of Singing) for the Being of Singing in the following Page, from whence he hath wronged both me and the Truth.

Præf. Form
pag. 5.

5thly. In pag. 9. or pag. 85. of Mr. Wright's *Folly detected*, he saith, That to say vocal Prayer is not Prayer, because mental is, is all one as to say, two Species cannot agree in one Genus.

Reply. In this he saith true, but I see not any Occasion he hath thus to argue, unless it were that he might apply the contrary to me by way of Reflection, though I never gave any ground for it.

To conclude, I have not here, nor in my foregoing Reply to Mr. Keach, passed over with Silence any thing material, (as he has done many things

things that he could not answer) but have said enough to all I have met withal, in their several Books and Papers, that is worth my noting, either in the former or latter, or in one or other part of this Treatise, as will appear to all that are or may be well acquainted with what both they and I (herein) have wrote on this Subject.

FINIS.

TRUTH

TRUTH Cleared:

Or a brief Narrative of the Rise, Occasion, and Management of the present Controversy concerning Singing in the Worship of God. With an Account of several Letters that have passed between Mr. Benjamin Keach and Isaac Marlow, relating to an Appeal. As also of an Inspection made into both their Books, by several worthy and honourable Elders, who have given their Judgment, subscribed with their own Hands, in Vindication of Isaac Marlow's Sheet of Observations on Mr. Keach's Book. Whereunto is added a farther Collection of Mr. Keach's Abuses, Falshoods, and Misrepresentations, contained in his said Treatise, called, The Breach Repaired in God's Worship, &c. As also some farther Evidence under the Hands of several Brethren (that were late Members of his Church) to detect several others of his Abuses therein.

It is known to many Christians (and Mr. Benjamin Keach, or some under him, have thrown it abroad by Advertisement of his Book, in the common Observator, throughout the Nation) that there is lately risen a Controversy about singing in
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the publick Worship of God, which he and others have troubled the Baptized Churches withal. And such hath been the publick Management of it on his part, that he and some others in the same Combination, are become thereby an open and common Grievance to many sober Christians. And we have cause greatly to lament it before the Lord, that as Paul saith of the Church of *Ephesus*, *Acts 20. 30.* that *their own selves should Men arise, speaking perverse things, to draw away Disciples after them:* So our present Day hath declared that some are building on Christ the true Foundation, such Wood, Hay and Stubble, as cannot abide the day of fiery Trial. *1 Cor. 3. 11, 12, &c.* And we find that such is the Hatred of God against Sin, and his Care to prevent the increasing of it among his People, that he hath strictly commanded them, saying, *Thou shalt not bear thy Brother in thine Heart; thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.* As *Solomon* saith, *Open Rebuke is better than secret Love.* *Prov. 27. 5, 6.* *Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful.* Therefore in Duty and Obedience to God, being under a special Engagement to defend the Truth, which hath greatly suffered by *Mr. Keach*, and those he hath picked out to vindicate his Proceedings, I have here given a true and true Relation of them, with the hard Treatment I have met withal from him and others.

1. The opprobrious Language that is breathed in the Books and Papers of divers that have written against me, is very unbecoming the Professors of Godliness; and it savours of an ill Spirit, (that want of Scripture and Reason to maintain the Cause, and for nothing else) for them to throw

such scornful and contemptible Reflections on me, as a Person not fit to meddle with divine things: as one that plays the part of a Sophister; as justifying the Quakers silent Meetings; rendring my self but little better than a mere Infatuated; as a mischievous Person, who to fire his Neighbour's House, burns down his own: as a ridiculous Scribler; as a Brazen-Forehead, Non-Churcher, Ranter, Quaker, Non-sensical, No-vicer, Ignoramus, and conceitedly zealous. By this way they have laboured to aliene the Minds of Christians from me, that my Testimony should not be regarded: but I hope this and other Artifices they have used, shall never be able to stifle the Truth of our Lord Jesus.

¹ See Mr. Keach's Breach Repaired, p. 13.

² His Answer to Appendix, pag. 25.

³ Breach Repaired, pag. 14.

⁴ Page 124.

⁵ The Piece called, Truth Vindicated, p. 14. and Mr. Joseph Wright's Folly Detected, pag. 17.

⁶ Mr. Wright's Postscript.

⁷ Piece called, Truth Vindicated, pag. 23.

⁸ ⁹ ¹⁰ Jos. Wright's Folly Detected, p. 35.

¹¹ Mr. Benj. Keach's Breach Repaired, p. 122.

¹² ¹³ ¹⁴ Folly Detected, pag. 17, 71, 3.

2. The undue Reflections I have met withal for entering into this present Controversy, hath laid me under some Disadvantages in the Minds of divers Persons, who have not observed what hath passed among us, respecting the Rise and Occasion of it, the which shall clear my self of as followeth.

In the Year 1680, about ten Years before the printing of the first part of my Treatise concerning Singing, Mr. H. Collins published a Book, intituled, *Orthodox Catechism*, with an Appendix concerning Singing, wherein vocal Singing is asserted to be the publick Duty of the whole Church, (which for want of an Answer to it, has been brooding among

us for so many Years) and Mr. *Keach* in his Book of Tropes and Figures, pag. 107. and in his *Treatise of Baptism, or Gold Refin'd*, pag. 156. hath also asserted Singing to be the undoubted Duty of Christians, and hath spoken in Commendation of it. But though it was thus broached among us, and some Attempts were made to bring it into Use, yet it was little minded till of late the common way of Singing began to be practis'd at some of our Lecture-Meetings in *London*, and was vehemently pressed forward by Mr. *Keach*, who in the first and greatest Assembly of the Messengers of our Churches, did challenge to dispute the matter; which was there accepted of: but it was not thought convenient by the Assembly to spend much of their time that way, (and from thence forward Mr. *Keach* and others of his Mind, more continually promoted the Practice of this Error;) which was almost a Year before the coming forth of my first Discourse concerning Singing: So that I was not the first Occasion of this Controversy, though some have boldly, and others it may be more ignorantly charged it on me. And as for my Appendix after his second publick Challenge, which was in the same manner accepted of, though not debated; I made it only as matter that might be useful, if occasion should call for it, and had no Design to print it when I did, till Mr. *Keach* himself gave me notice by his Friend, that he was going to publish an Answer to my first Discourse, which being but brief, I then thought it needful to print the matter I had by me, and added it, that so I might take the more time to make a Reply to him.

3. Those hard-Reflections aforesaid were accompanied with a sinful Contrivance to darken the

Truth of what I have wrote, by their Falshoods, Abuses and Misrepresentations, which are herein detected. And that I may give the clearest and fullest Satisfaction I can in this matter, I shall first present you with a true Copy of Mr. *Keach's* Appeal, and of the Letters which passed between him and I, relating thereunto.

A Sober Appeal for Right and Justice.

Reader ;

MR. *Isaac Marlow*, dwelling in *Lombard-Street*, wrote a little Book the last Year, called, *A Discourse concerning Singing, &c.* and another lately, called, *An Appendix* ; wherein he renders singing of Psalms, Hymns, and spiritual Songs, sung in publick Congregations (which hath in every Age been practised, as well as it is now in many Churches of the Saints) an Error, a carnal Form, and mischievous Error, &c. I thought it concerned me, or some others, to answer his said two Papers, or little Paper-Book, since I was satisfied 'tis an Holy Ordinance of Jesus Christ, and practised as before-mentioned. And whereas he hath newly put out another single Sheet, wherein he says I have misrepresented what he has wrote, and so abused him to the World, and contradicted my self ; and also that I have not replied to some of his chief Arguments : by which means I am told, many think I have not done like a good Christian, but have indeed wronged my Brother. I now to clear the matter of Fact, do appeal to all my Brethren in the Ministry, and other sober Christians, indifferently chosen by others, or one half of them by him, and the other by me, and to leave the matter wholly to their Censure and Determination : for I can appeal

6 *A Narrative of the present*

to God, I have not wittingly or knowingly misrepresented him in any thing; nor am I convinced upon my reading of his Sheet, I have done as he says. And some sober learned Men, who have read what we both have said, I am told do say the same as I do; and this I thought to be a better way, than for me to answer him in print, which I shall be forced to do if this be not consented unto: But as he has begun this Contest and Controversy publickly, so I would put an end to it this way if I could, lest the Name of God suffer. Subscribed this 30th of the third Month, 1698.
Witness my Hand, *Benjamin Keach.*

This Appeal, as well as my aforesaid printed Sheet of *Observations*, being presented to the Messengers of our Churches in their Assembly; they advised each of us to chuse some Brethren that might together inspect our Books, and give their Judgment in this matter: To which we both agreed, and I gave him there publick Notice of the Readiness of my Friends. But instead of hearing from Mr. *Keach* to proceed therein, according to his pretended Desire in the Close of his Appeal; there was soon after printed a little Paper-Book, called, *Truth Vindicated; or Mr. Keach's former Appeal answered*: having no Name but S. W. J. C. J. L. as the Authors of it, whom I could never certainly find out, except one of them, who is herein after mentioned. As to the Publication of this abusive Piece, I have Evidence under the Hands of some Persons, that Mr. *Keach* himself promoted it, and it is very likely he might be the chief Author of it also. But after this, hearing nothing from him, I sent him a Letter by two Brethren; a true Copy whereof followeth.

Mr. Benjamin Keach;

WHereas I lately printed a Sheet of some short Observations made on your Book, intituled, *The Breach Repaired in God's Worship*,—as also an Examination of *Isaac Marlow's Discourse concerning Singing*: wherein I shewed several Falsities and Misrepresentations published by you, to the great Abuse of my said Book. And whereas according to what was proposed and accepted of by you, and the publick Notice I gave you in the last general Assembly of the Messengers of our Churches, of my Readiness, having then chosen some Friends to confer together with some of yours, and to inspect both our aforesaid Books and Paper; I have not since received from you any farther Notice of your Desire to proceed therein, but have been unchristianly abused in another Paper, since published, called, *Truth Vindicated; or Mr. Keach's Sober Appeal answered*; it having no express Name unto it, but only Letters for three Persons, as the Authors of it, who are thereby concealed; and as I am informed to my Satisfaction of the Truth hereof, that you have openly commended the said Paper, and have your self promoted and been concerned in the Publication thereof. I do therefore hereby desire you that you would chuse and appoint four Brethren to meet together, with as many chosen by me, to inspect into the aforesaid Books and Papers, and to give it in writing under their Hands, who of us have wronged, abused and falsified the other, in any thing printed by either of us; that so Innocency may be cleared, and all that have knowledg of our Difference may be undeceived,

which is but just and equitable. I desire your Answer by the Bearer.

August 4, 1691.

Isaac Marlow.

Delivered by *Isaac Twinn*, and *Edward Little*, Witnesses.

To the afore-recited Letter *Mr. Keach* returned this Answer by the afore said two Brethren ; That when he knew the four Men that I would chuse, then he would give me an Answer.

After two Months time I wrote another Letter to him; but before it was delivered, he sent me an Answer to the first, as followeth.

Brother Marlow ;

I Received a few Lines from you some time since, intimating your Desire to answer my Appeal, about referring those things that are in Difference between us, about what either of us have wrote, (or otherwise) but you not telling me who you had chosen, I desired to know who they were : But not hearing from you since, these are to acquaint you, that I have chosen four worthy Brethren, to meet with you, you have, or may chuse to determine the matter: they are these following, *i. e.* Brother *Masters*, Brother *William Collins*, Brother *Leonard Harrison*, and Brother *Samuel Bagwell*. Pray let me hear who you have chosen, and also where and when they shall meet. If you object against any one, I desire but the same Liberty ; which is all at present from him who remains to serve you in what I may,

Dated October
12, 1691.

Benjamin Keach

In Answer I sent the following Propositions, subscribed to Mr. *Benjamin Keach*.

SIR,

I Received your Letter dated the 12th Instant, in Answer to mine, *August 4. 1691.* wherein you have nominated four Brethren, viz. Brother *Masters*, Brother *William Collins*, Brother *Leonard Harrison*, and Brother *Samuel Bagwell*; and have signified that if I shall object against any of them, it may be allowed, provided you have also the same Liberty, which I readily grant upon equal Reason given for it, as I have to except against Brother *William Collins*, who, as I have been assured, is that Person you call a Learned Hand, that made those Reflections on me, printed at the latter End of your Book, called, *The Breach Repaired*; wherein I think he hath dealt so disingenuously with me, and so unfairly by Mr. *Tymme*, an Author cited by me, that I have just Cause to desire that another be chosen in his stead, otherwise I shall admit of him to be Judg in his own Cause; but if you insist upon it, I shall admit of him rather than to hinder our Proceeding herein. Those worthy Brethren I have desired, and that if the Lord please, do purpose to meet with yours, are Brother *Edward Man*, Brother *George Barret*, Brother *Robert Steed*, if not prevented by Weakness, otherwise I shall produce another Brother, and Brother *Richard Hallowell*. And that nothing may happen on either side to interrupt their fair Inspection, and the giving of their Judgments in the Case between us; I have thought it convenient to propose the Methods following for their Procedure.

1. That our Brethren shall begin at the beginning of

of my printed Sheet of *Observations* on your aforesaid Book, and proceed orderly to compare it with the Places referred unto in both our Books, making their Remarks on the Particulars gradually unto the End.

2. That all that is found in my aforesaid printed Sheet, that is judged and concluded by all the said Inspectors to be no Mistake of your Sense, nor wrong unto you, shall be expressly noted, and their Names subscribed to it by all their Hands; and if they should be divided in their Judgments and Conclusions in any Matter or Matters, that then they shall give their Judgments and Conclusions on such Particular or Particulars separately subscribed, as aforesaid, accordingly thereunto.

3. That the same Rule shall be observed, if any thing of Mistake or Wrong be found committed in the aforesaid Sheet against you.

4. That when my said Sheet hath passed the Inspection and Judgment of our Brethren in the Manner herein agreed unto, that each of us shall have a true Copy thereof given us, witnessed to by the Inspectors Hands subscribed to it, for either of us to publish in Print, if either of us please.

5. That after the Inspectors have given their Judgments and Conclusions on my Sheet, as aforesaid, that then either of us shall have Liberty to present to them in Writing, any other Wrongs and Abuses that may be found in either of our Books, and their Judgments and Conclusions shall be given under their Hands as aforesaid, to both of us, according to the Rules and Methods herein mentioned, that they may be also published in Print, if either of us see Cause.

6. That because no Delays may be made by either Parties

Parties to do Justice, a weekly Meeting be appointed for all to meet once a Week or oftner, if our Brethren please, till the whole Business be finished.

7. That in case any one or two of our aforesaid Brethren should be absent from the appointed Meeting, that their Judgments and Conclusions also shall be given and witnessed by their own Hands, to what was done in his or their Absence, on the second weekly Meeting after at farthest, or else such shall be esteemed as deserters of the Inspection they have undertaken.

8. That neither you nor I shall be present with the Inspectors, while they are debating or considering of the Case between us, unless it be on their joint desires to speak with either or both of us.

9. That in case our Brethren should enter upon the Inspection, and not finish it through, there shall be a true Copy of as much as shall be done by them, given to each of us, under their Hands subscribed as aforesaid.

These things I thought needful to present unto you ; but if there can be any better Methods propos'd to secure a fair Inspection to be made, and Judgment to be given in our Case, I shall be willing to comply with them ; otherwise I desire your Agreement with me herein : and so my aforesaid Friends are ready to meet with yours at any convenient Time and Place.

Isaac Marlow.

October 20,
1691.

Delivered by Mr. *Luke Leader*, *Isaac Twinn*,
and *Edward Little*, Witnesses.

To these Proposals Mr. *Keach* sent me, in a Letter subscribed with his own Hand, the following Answer.

Brother

Brother Marlow,

I Have received yours of the 20th of this Month: And in answer thereunto, I reply to your Exception against Mr. *William Collins*; that which is contained in that wrote by him, is not matter of difference between you and I: therefore that I am not concerned with, in choosing him and the rest. I except against none you have chosen. As to the Method they shall go in, I shall leave it wholly to them, or the Majority of them, thinking it is not fair to tie them up to any Methods of our propounding. I matter not how soon they meet to consult the Affair. Which is all from yours in the best Bonds to serve you for Christ's sake,

Benj. Keach.

Dated *October 27, 1691.*

My Answer followeth, to Mr. *Benjamin Keach.*

Sir,

I Received your Letter, dated *October 27.* in Reply to mine, *Octob. 20, 91.* wherein you tell me, that as to the Method they (chosen by us) shall go in, you shall leave it wholly to them, or the Majority of them, thinking it is not fair to tie them up to any Methods of our propounding. In answer to which, I think it the better way, for preventing of trouble to our Friends, and of any Reflections that may happen on either side, in case of their Non-agreement, to settle the Methods for their Inspection of our Books between you and I: and my Friends consent unto it. And therefore I still insist on what I have proposed, or some other Methods from you, that may to the same end as well secure a fair Inspection, and desire your Answer to it.

November 9,

1691.

Isaac Marlow.

Delivered by *Isaac Twinn* and *Luke Leader*, Witnesses

To

To the last Letter Mr. *Keach* returned this Answer by the two Brethren who delivered it to him, That whatsoever the Majority of them agreed to, he should be satisfied with it, but he did not think it fair to do any otherwise.

This being Mr. *Keach*'s Conclusion; and perceiving that divers Snares might be in it, I was not willing to comply therewith for the Reasons following.

1. Because there was nothing proposed or desired by me, but what I thought all Men would judge equitable, and to be tending only to secure a fair Inspection and Judgment to be given by our Friends, which I had reason to insist on: but he had no reason to deny it, if he thought his Cause could have stood the trial.

2. Because I understood that one of his Friends had dealt disingenuously by me in Print before, and therefore I had reason to expect his Agreement to some fair Methods, when I was willing to comply with his being a Judge in his own Cause.

3. I knew that I had not done Mr. *Keach* any Wrong, but that he had greatly abused me; and therefore I could not conceive that he had any other reason to move him to make an Appeal, but for the Noise of it to support the Reputation of his Cause, and to draw me and my Friends into this Contrivance, that he might squeeze from under my Charge, by dropping the Case among them: For had I not secured a fair Inspection before-hand, I could have expected no better Effects than these; That seeing Mr. *Keach* had refused to accept of my Proposals, (consented to by my Friends) and to propound any other Methods or Articles of his own to secure a fair Inspection, (which might have been agreed to by his Friends, as mine were) or have had the Consent of the Majority of them
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2. Because I understood that one of his Friends had dealt disingenuously by me in Print before, and therefore I had reason to expect his Agreement to some fair Methods, when I was willing to comply with his being a Judge in his own Cause.

3. I knew that I had not done Mr. *Keach* any Wrong, but that he had greatly abused me; and therefore I could not conceive that he had any other reason to move him to make an Appeal, but for the Noise of it to support the Reputation of his Cause, and to draw me and my Friends into this Contrivance, that he might squeeze from under my Charge, by dropping the Case among them: For had I not secured a fair Inspection before-hand, I could have expected no better Effects than these; That seeing Mr. *Keach* had refused to accept of my Proposals, (consented to by my Friends) and to propound any other Methods or Articles of his own to secure a fair Inspection, (which might have been agreed to by his Friends, as mine were) or have had the Consent of the Majority of them
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been given to them before their meeting together, I had reason to conclude, he was not willing the Cause should have a fair Trial, neither by the Consent of all our Friends, nor of the Majority of them, as he pretended. And had they met together, and not agreed on the Methods of their Proceedings, each Party might have complained against the other, and so the Truth of the Matter had been stifled. Therefore to prevent such Effects, through any Discords that might have happened in their Proceedings, and to clear our Friends of any ill Reflections that might have fallen on them, I thought it most just and reasonable to take that Matter as it might fall upon our selves. And in that Mr. *Keach* himself hath refused to accept of my Proposals, and to propose any other Methods of his own, that might have been consented to by his Friends, or the Majority of them, to secure a fair Inspection, and Judgment to be given in the Difference that is between us, it is an evident Demonstration, and a sufficient Witness against him, if there were none else, that he is conscious to himself, that his Cause cannot stand a fair Trial. For no Man that is so charged with Falshood, and abusing of another, as Mr. *Keach* is charged with abusing me, would refuse a fair Offer and Opportunity to clear himself, if he knew he were not guilty of the Charge. So that it is apparent to me, that his Appeal was only designed as a piece of Artifice or cunning Contrivance, to blind the Truth of the Matter, and make it doubtful in the Minds of our Christian Friends. And therefore to the end the Truth may be farther cleared and vindicated as publickly as it hath suffered, and to remove all Doubts in the Minds of any of our Christian Friends, there hath been made by three worthy Pastors of Churches, and one Deacon, (who

(who are all Persons of good and general Note and Reputation among us) an Inspection into both our Books and Papers, to which Original Inspection (which is in my own keeping) is subscribed their Names at length with their own Hands, as they are hereunto annexed in this true Copy thereof following.

WHereas upon Mr. *Marlow's* charging Mr. *Keach* in his last single Sheet printed by him, with misrepresenting of his Words and Sense, and with Self-Contradictions in his Answer to his Book about Singing, as it is commonly used in the publick Worship of God; it pleased Mr. *Keach* of his own Accord to make a publick Appeal both in Print, and by a Speech that he made in the last General Assembly of the Messengers of the Baptized Churches, which was, that he desired to have it fairly heard, censured or determined by Persons indifferently chosen by him and Mr. *Marlow*, which he thought (as he there expresseth it) to be a better way than to answer him in Print: which Proposition of his was readily accepted of by Mr. *Marlow*. But notwithstanding that voluntary Appeal of Mr. *Keach's*, it plainly appearing to us that he hath not since manifested that Sincerity, Candor and Reality that he then made a Proposition of: For on the contrary he hath not only, either by Delays, or by other Sights or Contrivances, obstructed or hindered the Proceeding, which was by himself propounded for the ending of that Controversy, but also in direct Opposition to it, did instigate, (as some think) or at least did countenance some Persons to publish something for his Vindication in opposition to Mr. *Marlow's* single Sheet aforesaid, wherein they do most unchristianly

christianly reflect upon Mr. *Marlow*. And we being formerly nominated, and now requested thereunto, that the Truth might appear, and that the honest-hearted might not be abused by such Pretences or Reflections, have in the Fear of God impartially examined the matter by a diligent comparing of what both Mr. *Marlow* hath complained of, and what Mr. *Keach* hath asserted in his Book, to which Mr. *Marlow* hath referred. And as the Lord hath helped us, we have faithfully given our Judgments of it, which we do hereby present to the serious Consideration of all that are desirous of a right Information of this matter.

1. We find Mr. *Keach* in his Book, intituled, *The Breach Repaired in God's Worship*, &c. pag. 12, 13, 14. hath cast several undue Reflections on Mr. *Marlow*, about the Essence or Being of Singing. Saith he to Mr. *M.* pag. 14. *You have said more to justify the Quakers silent Meetings than you are aware of, &c.* And in pag. 123. saith he, *I am afraid you little think of the bitter Consequents of this Attempt of yours, and how you seem hereby to ridicule (though not wittily, I have better Thoughts of you) the whole of Gospel-Ordinances, by turning them into a thing you call Essence, a Heart-Service only, without the bodily Organs, and rendering your self to be but little better in your so doing than a mere Enthusiast.*

To which we say, That we do agree with Mr. *Marlow*, that the Essence of Singing is in the Heart, though the Performance of it, as an Act of Worship in the Church, ought to be by the Voice; which Mr. *Marlow* hath plainly and sufficiently manifested both in his first Treatise of Singing, and in his short Observations on Mr. *Keach's* Reflections: Therefore we
judg

judg that all Mr. *Keach's* Reflections about the Essence of Singing, against Mr. *Marlow*, are gross Abuses.

2. Whereas Mr. *Marlow* notes Mr. *Keach's* Citation to his third Reply, pag. 146. in these Words, *That the Singing that was in the Temple was extraordinary, and so in the Apostles time.* We have examined what Mr. *Marlow* hath said to that Citation, and we find that he hath no where expressed himself after that manner, neither can there be any fair Inference drawn from any of his Expressions in his *Treatise of Singing*, to that purpose.

3. Whereas Mr. *Keach* saith in pag. 150. to Mr. *Marlow's* Reply, on that of Christ and his Disciples Singing of an Hymn after the Supper, pag. 9.) in these Words, *which you might be no more than giving Thanks, or saying Grace.* We on Examination of what Mr. *Marlow* hath said to that matter, do not find he hath anywhere said those Words as his own Assertion. And farther, in pag. 21. of his Answer to Mr. *Marlow's* Appendix, pag. 12. he saith, * That Mr. *Marlow* doth boldly affirm that Christ and his Disciples did not sing at the Supper. We find no such Assertion by him, and therefore it also is a great Abuse.

It was not in my Observations, nor is it here signified, that I never said those Words, (viz. That it might be no more than giving of Thanks, or saying Grace) to shew any Dislike of those Authors cited by me in my Prelimited Forms, &c. for so rendering the Greek word Hymneo, but to shew that I never happened to make that Inference from them, (as I might have done) thereby to give Mr. Keach the least Ground for his false Charge in this third Particular here noted.

* For I inferred that the Word signified simply to praise, which many Authors have rendered to give Thanks, as it is convertible.

4. Whereas Mr. *Keach* saith in pag. 154. That Mr.

B

Marlow

Marlow would not have Old-Testament-Names given to New-Testament-Things in Singing. We have examined Mr. *M's* Book, pag. 35. and we find he is wronged therein, because he hath no where expressed himself so in this Page to which Mr. *Keach* refers.

5. According as Mr. *Marlow* complains in his *Observations*, that Mr. *Keach* doth say, pag. 1. The Substance of what you say to this is, that Wicked in regard they see not their Sins, nor Need a Christ, they have no Cause to sing. We find upon Examination of Mr. *Marlow's* Book, in pag. 3. that he hath said no such thing, nor any thing to that Effect, for there is a very great Difference between saying, they know not they have cause to sing, and say, they have no Cause to sing, which is a plain abuse.

6. We find Mr. *Keach* in pag. 157. *Object* hath left out three material Words, viz. Capable, Constant and Sufficient, in Mr. *Marlow's* Book, pag. 1. in which much of the Force of his Argument is therefore do judg he is therein misrepresented.

7. What Mr. *Keach* saith in his Answer, in pag. 21. to Mr. *Marlow's* Appendix, pag. 12. we refer you to our Answer in the third Particular aforementioned.

8. Whereas Mr. *Keach* in pag. 33. of his Answer to Mr. *Marlow's* Appendix, pag. 33. saith, That is a hard case that Women should be debarred to sing in any Sense, or any ways to break their Silence in Church. To which we say, That upon an impartial Examination of what Mr. *Marlow* asserted, both before and after this Sentence aforesaid; which Mr. *Keach* hath so improved against him, we find

Mr. Marlow only intended a restraining a Woman from the exercising of any Gift in the Worship of God in the Church; and therefore we judge his meaning therein is not so fairly represented as it ought to have been.

9. In Mr. Keach's Answer to Mr. Marlow's Appendix, pag. 41. he citeth Mr. Marlow's Words out of his Appendix, pag. 45. *The least Exercise of true Grace in our Hearts in Prayer, gives Essence or Being to Prayer.* To which we say, Mr. Keach hath misquod Mr. Marlow, in leaving out the words, *inward Spiritual Prayer.*

10. Whereas Mr. Keach's Learned Hand, in his Answer to Appendix, pag. 49. in his Book, saith, that Ainsworth on Psal. 3. of the word *Hymnos*, understands nothing less than a Song of Praise, which is composed to be sung. We find upon Perusal thereof, that he thus saith, *Tehillah*, in Greek *Hymnos*, a Hymn or Praise, which is all he saith to that word.

Concerning what Mr. Marlow alledges about Mr. Keach's Self-Contradictions, we thus find them on comparing one part of his Book with what Mr. Keach saith in another.

11. As for Instance, pag. 142, and 30. Mr. Keach asserts that Womens Singing, &c. is a moral Duty, and therefore there is no need of an Institution. pag. 88, and 89. he in direct Opposition to that, asserts that Christ and his Disciples never practised, nor enjoined on the Churches any Ordinance or Duty, but they left a sufficient Rule (or Institution) how such Ordinances or Duties should be performed. And pag. 89. And that otherwise it would be upon his Wisdom and Faithfulness. Which

how palpable a Contradiction it is, let all Men judg.

2dly. Whereas Mr. *Keach* in his Book, pag. 19. saith, from *Exod.* 32. 17, 18. That a shouting and crying Noise of the Tongue, and a preaching and praying, and praising Voice, are distinct from a singing Voice or Noise. But in opposition to this he asserts That when there was but a Saying, *Luke* 19. 17. which is called Crying, *Matth.* 15. 21. *Mark* 11. 17. That there is no doubt but they sang, p. 26. And again asserts, pag. 44. that the Virgin *Mary* did sing, *Luke* 1. 46. when it is plain that it is only there recited, that she said (but not sung) wherein he plainly contradicts what he before asserted, that Crying and Singing, &c. are distinct from Singing.

Whereas there are divers other things in *Keach's* Book, Mr. *Marlow* hath taken notice of in his Sheet, pag. 12. from Line 24, to the end of the Sheet; we have carefully examined them, and find he hath truly cited his Words therein, except in pag. 175. he mentions the Text, *Matth.* 26. 13. where Mr. *Keach* repeats some of the Words of the Text and not the Text.

Lastly; We shall only add to what we have already said plainly, and we think with great Demonstration manifested of Mr. *Keach's* misrepresenting Mr. *Marlow* in his Answer to him, with some of his apparent Self-Contradictions in his Book aforesaid, something of our Remark on a scurrilous Pamphlet, (intituled *Truth Vindicated; or Mr. Keach's sober Appeal answered*) published (by some Persons that were ashamed to write their Names at length) in Vindication of Mr. *Keach*, wherein we shall only speak unto two notorious abominable Untruths uttered in that Pamphlet.

1. That Mr. *Marlow* should say in his Book, that those Scriptures, *Acts* 16. 25. *Heb.* 2. 12. *Matth.* 26. 30. *Ephes.* 5. 19. are the Scriptures Mr. *Marlow* mentions, where the word *sing* or *sung* are not used in the Greek Tongue; whereas it is plain that Mr. *Marlow* doth not quote there, nor in the least mention *Ephes.* 5. 19. but only the other three; and *Mark* 14. 26. which makes his four Texts, which they have wittingly left out, and soisted in the other, *Ephes.* 5. 19. which must needs be a down-right Falshood and Deceit; forasmuch as they could not find the least hint of that which they place for his last Text.

2. They do with great and abominable Boldness, utter a Lie against the Holy Spirit, in confidently asserting the Greek word *Hymneo* is used in but two of those four Places, in all the Greek Copies that they have met with; and that in the other two it is *Hudo*: when it is most plain to all that can in the least read the Greek Tongue, that the word *Hudo* is nowhere used, nor any thing like it, in all those four Texts aforesaid, that are quoted by Mr. *Marlow*, but only the word *Hymneo*. And they know they cannot produce one Authentick Greek Copy of the New Testament where it is otherwise; which that any professing Godliness should dare to utter such a notorious deceitful Falshood against the plainest Evidence, and therefore against their own Conscience, with Deliberation, is matter of great Lamentation.

In Testimony to the aforesaid Particulars, we have hereunto subscribed our Names,

George Barret, | *Robert Stead.*
Edward Man, | *Rich. Halliwell.*

A farther Testimony given by Mr. Luke Leader, and Mr. Stephen Careles, as followeth.

SOME time since we went to Mr. John Christophers, at his School in the *Maze*, and told him we had a desire to speak with him about a Book, intituled, *Truth Vindicated*, understanding he was one of the Authors of it, which he owned. We signified that our coming to him was not only on our Brother *Marlow's* Behalf, but to vindicate the Scripture it self, which we thought *wronged therein*. We began with pag. 20. of that Book, where *Acts* 16. 25. *Heb.* 2. 12. *Matth.* 26. 30. *Ephes.* 5. 19. are cited, on which they say Mr. *M.* says the word *sung* or *sing* are in none of those four Places; and they say *Hymneo* is used but in two of those four places. We told him he was mistaken, in that he put *Ephes.* 5. 19. instead of *Mark* 14. 26. We brought two Greek Testaments with us, and he had two there which had Latin on one side, and Greek against it, with Marginal Notes. We then desired him to shew us in which of those Places the word *Hymneo* was not used, he said in *Matthew* and *Mark* it was *Hudo*, shewing us that Word in the Margent, saying, that *Hymnesantes* in the Text, was derived from the Verb *Hudo*. We desired him to form the Verb *Hudo*, to shew us how *Hymnesantes* came from it, which he evaded. We asked him what Difference there was in the meaning of the two Words? he answered, They were both of a like Signification: to which we replied, Then what you have done was only to blind the World, and throw Dirt upon Brother *Marlow*.

Note the word *Hudo* Witnessed and { *Luke Leader*.
was not englished in subscribed by { *Stephen Careles*.
that *Summary*. page There

There is one thing I conceive is necessary to speak unto, which the aforesaid Inspectors have passed over in Silence, in pag. 10. of my printed *Observations*, wherein I have taken notice of an Error committed by Mr. *Keach*'s Learned Hand, which being mended in some of his Books, they thought it not proper for them to make any Observations on it. To which I have this to say, That after I had notice from Mr. *Keach* of the correcting of it, I inquired for one of his Books at his Bookseller's, and at another Place where they were to be sold; the Bookseller offered me one to sell uncorrected; and the other told me he had none so altered; and that he knew nothing of it, (though I have seen that some of them were mended.) Therefore seeing also there were many of them at first dispersed without Correction, and that they were not very forward afterwards to mend them all as they should have done; I think it is very needful for the Information of all those that have them uncorrected, here to signify, That the Latin (that was duly cited out of *Marlorate* by Mr. *Keach*'s Learned Hand in his last Page) viz. *Gratum verbum Laudem quidem, maxime que Deo debetur, includit; non autem necessario evincit quod cecinerint; i. e.* (as was englished by him) *The Greek Word indeed includes Praise, chiefly that which is due to God, but undoubtedly it doth evince that they sang; which last Clause of the English being contrary to the Latin, was afterwards corrected by them in some of their Books, and englished as follows, viz. but it doth not necessarily evince that they sang, which is the same in Sense as Mr. Tymme, Minister, delivered from Marlorate on Matth. 26. 30. viz. The Greek Word in this Place signifieth that they gave the Praise due unto God, but it doth not thereupon follow that they*

did sing it. I must confess they have done well so to correct some of their Books, as I have here shewed; but they had done much better if they had left that whole Paragraph out of them all: For the Design of that whole Paragraph being altered, (there being a Noise spread abroad of it) as plainly appears from what is there expressed, (*viz. The Author which Mr. M. cites out of Marlorate on Matth. 26. 30. pretends it is uncertain with what Words they praised God, that is, whether it was with the common Passover-Hymn, or some other of Christ's own, which might be more suitable to the occasion; and whether they sang this Praise, or spake it simply, the following Words of the Author not being well rendred by Mr. Tymme, I shall set down (saith he) they are these, Gratum verbum, &c. as before*) I see therefore no Reason why they should not have taken away the rest of the Paragraph, that expresseth the End and Design of it, as well as to have corrected the thing it self, and so to have rendred all as well as part of it. It seems to be a kind of Mystery, however it may easily be unfolded. Moreover, I shall here acquaint the Reader, that seeing that scurrilous Pamphlet, called, *Truth Vindicated, or Mr. Keach's Sober Appeal answered*, is nothing else but a deceitful smoothing over with much Falshood (and ill Reflections thrown upon me) Mr. Keach's Faults and Abuses charged on him in my printed Sheet of *Observations*. And forasmuch as those worthy Inspectors have so clearly justified my Charge against him, through which means that Pamphlet is greatly censured and condemned by them, as an abusive Piece in general, as well as in those Particulars, which they have instanced and detected: And whereas in the following Discourse

annexed

annexed to this Narrative, you may find a sufficient Witness against it in general; therefore it being thus in effect answered, I have thought it wholly needless to concern my self, and trouble others any farther with it: for those who will not believe such a Testimony in general as hath been given, will not regard my particular Answer to it, if I should present one to them.

Now to what I have said already in this Narrative, I shall here add a farther Collection, which I have since made of Mr. Keach's Abuses and Misrepresentations of me, than what was before published in my Sheet of Observations, which neither the Time I then had to answer, the present Occasion that called for it, nor my Design therein to discover the Nature of his Book in other things, would give me leave to present them with the rest of his Abuses in that single Sheet.

1. In pag. 115. Mr. Keach saith, that I would have this of *teaching and admonishing one another in Psalms, &c. singing with Grace in your Heart, (Coloss. 3. 16.)* to refer to that *Heb. 3. 13. which (saith he) you apply to such who had the Gift to preach ministerially, and to sing too by the said Gift. In answer to this (saith he) I thought we should not have had you to affirm, the Apostle means by teaching and admonishing here in this Place, to be Preaching, &c.*

Reply. This is an Abuse put upon my Words, contrary to them, as you may see in *Prelimited Forms, pag. (7.) line 29. and pag. (8.)* where I do not at all apply *Coloss. 3. 16.* to the same Gift of Preaching, as in *Heb. 3. 16.* nor this in the *Hebrews*, to both Preaching and Singing, but do only apply the same words, *one another*, in both places, to the same Order of Delivery, viz. the Song by one at once, like the Exhortation or the Doctrine, in *Heb. 3. 13.*

2. In

2. In pag. 124. lin. 33. and pag. 125. lin. 1. Mr. Keach saith, *I cannot but smile at one of your first Expressions; (saith he) you say very right, ours is an intelligible sort of Singing.* To which I reply, That tho I say in one of my first Expressions, after I had stated the Controversal Question, (*Prelimited Forms*, pag. 5.) *That intelligible Singing for teaching and admonishing others, cannot be without—the Voice:* yet from thence it does not follow, that I said his way of Singing is intelligible, but rather the same sort of spiritual and vocal Singing, which I said in the same page was used in the Primitive and Apostolical Church of Christ. Neither did I ever say any thing bearing the same sense, that his way of Singing is an intelligible sort of Singing, therefore I am therein greatly abused.

3. He tells me in pag. 130. lin. 31, &c. *That I contradict my self, for afterwards (saith he) you grant that the Saints, when the extraordinary Gifts are given, as you suppose they will in the 1000 Years Reign; you intimate, then they shall sing as we do, or else I know not what you mean.* To which I reply, that there is no such Intimation given by me, but otherwise, as you may find in *Prelimited Forms*, pag. 27. lin. 20. and pag. 28. lin. 15.

4. In his Answer to my Appendix, pag. 38. he saith, that I would have those prophetical Places of the Psalms, urged by them for Singing, to be referred to the preaching of the Gospel, *confounding Preaching and Singing together one time, and Prayer and Singing at another.* To which I reply, That I am here greatly wronged; for though I referred the fulfilling of those Prophecies to the Apostles time, when the Sound of their Words went into all the Earth, (but their more full Completion to the great Sabbath, or seventh thou-

land Years of the World) yet not to their Preaching, but to the Gift of Singing, as I have in the same page expressly applied them, contrary to his Charge. See my Appendix, Sect. 6.

5. In his Answer to my Appendix, pag. 29. lin. 17. he citeth these Words out of my Appendix, pag. 18. viz. *That the Gifts of the Holy Spirit were not given alike to every Member of the Church.* To which he answers, 'Tis granted: But doth it follow, because some had the extraordinary Gift of the Spirit to pray, must not the others, who had not those Gifts, no more than we have them now, not pray at all? Brother (says he) I am grieved to see how you are deceived, and would deceive others. To this I reply, That this is a great Abuse, to apply this Answer to me, when I have not given the least ground for it; but contrariwise in my Appendix, pag. 16. where speaking of the excellent Gifts of the Spirit, I thus say, 'That they were sometimes farther evidenced to be such excellent Gifts, in that the same sort of Worship that was performed by a more ordinary Gift and way of Delivery, viz. Prayer, giving Thanks, and teaching and admonishing, were delivered with Interpretations of Tongues, and some of them with melodious Singing. And also I do acknowledg and assert, (*Prelimited Forms*, p. 6.) that we should not neglect Prayer, till we have an extraordinary Gift or Impulse of Spirit unto Prayer. So that his charging of me with deceiving others, is falsehood and Deceit, and hath nothing of Truth in it. There is one thing more I have here to mention in the close of this Narrative, That whereas I signified in my aforesaid printed Observations, that Mr. Keach had taken no notice in his Answer to my Treatise of Singing, of many of my chiefest Arguments. And
whereas

whereas I find Mr. Joseph Wright, in his Postscript to his Book called, *Folly detected, or some Animadversions on my brief Discourse concerning Singing*, hath these Words; Since I came up to London, I have seen — Mr. Marlow's Sheet, — wherein he pretends Mr. Keach has misrepresented what he hath wrote, and con-

* But I said [many], not most, as is shewed before. tradicted himself, and intimated as if he had left * most or great part of his chief Arguments unanswered; which (saith Mr. Wright) I find to be such a piece of Pride, Falshood and Arrogancy, as hath been hardly seen, — which I suppose Mr. Keach, or some other Person for him, will suddenly make appear to his Shame.

Therefore to the last Particular, (the other two being vindicated and cleared (from this Man's false witness against me) in the foregoing part of this Narrative) I shall propose to Mr. Keach, that (seeing it is a Case that cannot easily be determined by others, till he hath answered what I have to offer, for that he and I have reason best to know what we have written) if he desire it, and please to undertake to answer this Matter, I shall present him with a Collection of many Arguments contained in my Book, that he hath taken no notice of in his Answer to me, which are too tedious (and unprofitable to the Reader) to offer here, as it is unsafe for me to expose them to his mixing and confounding with other Matter that is before and after them, if I should only refer him to the Pages and Lines where they are.

To conclude; There being so many Falshoods and Misrepresentations published in Mr. Keach's Treatise of Singing, instead of what I have said on that Subject, it must needs follow, that my Discourse is greatly

greatly corrupted, and strangely metamorphiz'd by him in his Book, that it is impossible for any from thence to understand the real Truth of what I have asserted concerning Singing. And from what hath been here declared and witnessed to, from the aforesaid Letters and Writings, (the Copies and Originals whereof I have by me, witnessed and subscribed with the several Names aforesaid by their own Hands) there is a clear Discovery of the Spirit of Deceit and Falshood in the chiefest of these new pretended Reformers of Gospel-Worship; which as it is here apparently manifest in Matter of Fact, so through the gracious Assistance of God, I have also in my Reply to Mr. *Keach* and others, laid open and confuted their Falshood and Errors in Matters of Judgment and Practice, (asserted in their Books and Papers) which I hope all that are concerned in this Controversy, will make conscience seriously to examine, and not to rely on them, but on the Word of God, for what is Truth; that so your Faith and Obedience may not stand in the Wisdom or cunning Craftiness of Men, but in the Power of God; and that you may, neither through Ignorance nor wilful Negligence, bring the Displeasure of God upon us, for letting in of false Worship, and a Flood of Errors amongst the most reformed and purest Churches of these Nations. Which that the Lord may graciously prevent, is the sincere Desires, and shall (through Grace) be the Prayers of him, who labours in the defence of the Truth and Purity of Gospel-Worship,

Isaac Marlow.

A brief Detection of several Falshoods and Misrepresentations, contained in Mr. Benjamin Keach's first Epistle to his Book, entitled, The Breach Repaired in God's Worship, &c.

WE being those Persons that were, and still remain dissatisfied with that unscriptural, formal Singing in consort with the World, which the Church meeting on *Horslydown* with Mr. Benjamin Keach, hath set up, and rashly without any Debate, and contrary to Promise, hath brought into the publick Worship of God, by a major Vote, on the full Day of the first Month, 169^o. And finding the Truth and our selves greatly wronged and misrepresented to the World, do look upon our selves greatly concerned, and highly called to clear both the Truth and our selves, so far as it more immediately and directly concerneth us; the rest being, we hope, both sufficiently, and to all unbiaſſed and impartial Persons, satisfactorily done by our worthy Friend, Mr. *Isaac Marlow*, the Author of the foregoing Tract hereunto annexed. We did therefore desire and obtain leave of him to place our Answer to those before-minded Misrepresentations of the Truth, and clearing of our selves at the Close of his Narrative.

And Mr. Keach directing his Epistle, in which he both wrongs the Truth and us, to all the Baptized Congregations in *England and Wales*, and particularly to the Church on *Horslydown*; we do therefore
humbly

humbly direct and present this our Answer to those Abuses, to the same Persons, desiring they would be pleased to consider of them, it being that which concerns the Truth; we looking upon those Misrepresentations of his to have a tendency to darken, and give an ill Aspect to the Truth concerning Singing, as well as to render us as strange, impertinent and unreasonable Persons; which indeed we should not have regarded, had we not seen Injury done to the Truth in it.

Mr. *Benjamin Keach* in his Book he calls *The Breach Repaired in God's Worship*, in his Epistle Dedicatory, pag. 8. lin. 6. begins to speak to the Church meeting on *Horshydown*, and amongst them to us. And in line 13, 14. 15. he hath in a Parenthesis these words, *Since the Church in such a solemn manner agreed to sing the Praises of God on the Lord's Day.*

To which we only say, Though it is true, every Act of a Church ought to be a solemn thing, and very solemnly performed; yet through the Heat and Vigour of Mr. *Keach* and some few more, that Act was so unsolemnly performed, that those Words (*in such a solemn manner*) he ought to have left out, they representing to the World, as if there was more than an ordinary Solemnity used in that Act; whereas it was so hastily performed, that it was but first moved by Mr. *Keach* after breaking of Bread, on the 22^d of the 12th Month, 169², and put to the Vote, and carried on the next first Day, being the first of the first Month, 169³, after the publick Worship was over, without any Debate of Singing, either as to the thing it self, or as to the Scruples or Dissatisfaction of any of the Members of the Church about it. And when some of us moved for time for such a Debate and Discourse, they returned us this Answer, That if they

they were going to bring it into, or impose it upon the Church, what we desired was reasonable; but they were only going to see if the Church would give liberty to them that were for Singing, to sing after the last Prayer was over, and they that were not for it, having their liberty, to forbear or go out.

In the same Page, *lin. 19, 20, 21.* he puts this Question, *Hath not the Church sung at breaking of Bread always, for 16 or 18 Years last past, and could not, nor would not omit it in the time of the late Persecution?*

This we own to be true; only let this Note go along with it, that that Church never sung until Mr. Keach came amongst them; and then when it was brought in, it was brought in to the great dissatisfaction of several of their Members, who opposed it, and yet made very honourable Ends, altho they continued dissatisfied with it to the Day of their Deaths, notwithstanding what Mr. Keach says in *pag. 11, 12.* of his Epistle to the Baptized Churches, placed before his Answer to Mr. Morlow's Appendix, in his *Breach Repaired.*

His next Question follows in the same Page, *lin. 22, to 26.* *And have not many of the honest Hearers (who have stayed to see that holy Administration sung with you at that time, and yet none of you ever signified the least Trouble?*

To which we answer, Yes, we believe many of the honest Hearers, and it may be dishonest ones too, have sung with us at those Times: but the reason why we suffered it, was not because we approved of it, but because we could not tell how to prevent it, unless we would have turned them out, and not suffered them to stay. And some of us have signified our trouble at it; and Mr. Keach himself has several times told those Hearers that stayed, that they ought not to

it belonging only to the Communicants ; and
 with we abode satisfied, the Church always look-
 upon that Singing, as part of, and belonging to
 the Ordinance of the Lord's Supper.

He proceeds in the same Page, line 26, 27, 28,
 to put another Question in these Words ; ' And
 have we not for this twelve or fourteen Years sung
 in mixt Assemblies on Days of Thanksgiving, and
 ever any offended at it, as ever I heard ?

To this we answer, There hath been in the Memo-
 rial of some of us about twelve, fourteen or sixteen
 years ago, three Days of Thanksgiving kept, but
 were kept separately by the Church, there was
 liberty for all that would to come : And there
 on those Days Feasts, that the Poor of the
 as well as the Rich, and with the Rich, might
 partakers thereof. Now there are about two Men
 Mr. *Keach*, that says, there were some (it may
 be two or three, which we suppose is
 most they can name, and they it may be such who
 liberally contributed to the Charge of those
) that did desire leave to bring either their Hus-
 or their Wives with them ; and it was granted,
 being Persons of a good Repute. And from this
 Precedent, and as we may say Exception in a
 Rule, Mr. *Keach* takes Liberty to tell us, we
 admitted of Singing formerly in mix'd Assem-
 blies. For since those three Thanksgiving-Days,
 now of none, except since this late happy Change
 of Government, there have been publick Days
 of Thanksgiving appointed by the Magistrate, which
 were kept publickly for the Benefit of all, but no
 in them, except once, by a Minister, who
 he had ended his Exercise, had a Hymn given

him up, (we know not by whom, except it were Mr. *Keach*'s means) which he read and sung, the People with him; but this was not in the least the Appointment of the Church, but was an Imposition upon them (and a Surprise to the Minister himself, and his great Trouble when he had considered of it, as he himself told many of us afterwards) and it was to the Grief and Trouble of many. And though Mr. *Keach* makes such a Flourish with it, and seems to go on so roundly with it, as if it were had been a common Practice for this twelve or fourteen Years; yet we know it has been no other than afore we have declared, neither can he produce any Agreement out of their Church-Book for public Singing, until the first Day of the first Month, 16

In Page 9, of the same Epistle, line 3, 4, 5, 6, 8, 9, 10. he says, 'And on that solemn Day the Church would have it put up to see how Members stood affected about Singing, almost every ones Hand was up for it, or to give Liberty to the Church at such times to sing; and when put in the Negative, but about five or six at most (I remember) were against it.

Our Reply to that is this; Whereas Mr. *Keach* says, and on that solemn Day when the Church would have it put up, intimating to the World as if it was a solemn Day, or a Day solemnly appointed to argue and reason out, and put up the Case of Singing, which was not so, nor would be granted, it was issued and ushered in in about half an hour's time on a Lord's Day in the Evening, after the public Worship was over: It is true the Lord's Day is a solemn Day, but there was no solemn Day appointed for that Work, nor would be admitted of

ough moved and pressed by some of us as before
 ted. And whereas he says, almost every ones
 and was up for it, or to give Liberty to the Church
 such times to sing : We say and own, they had the
 majority, but we also say that we cannot understand
 at a major Vote is any Proof of Truth ; and if the
 Church of Christ must alter the Worship of God
 maintained by her, and bring in fresh Pieces of Wor-
 ship by major Votes, instead of Scripture and sound
 arguments from it, then the Church of Christ may
 a little time become Antichristian. And here we
 notice that Mr. *Keach* looks upon it, that that
 gave Liberty to the Church to sing, notwith-
 standing what he and some others told us on that Day,
 (before hinted) that they were not going to bring
 into the Church. But to proceed, he says, And
 put up in the Negative, but about five or six at
 (as he remembers) were against it. To which
 say, One Reason why there appeared no more
 than there did, was not because there were
 five or six against it, but because they were not
 present who were against it, not thinking so weigh-
 Case would so hastily be determined ; and because
 that were present, were loth, and indeed afraid
 to appear by reason of Mr. *Keach*'s hot Spirit, which
 sufficiently shewed in obstructing and curbing those
 that did speak ; besides others appeared not, think-
 ing those that did speak, spake enough to the purpose,
 and did the same that they would have said, and yet
 were more than twice the Number he mentions
 at that time.

proceeds in the same Page, line 10, 11, 12, 13,
 16. 'Did any one of you at that time say,
 we did proceed to sing at such times, you could

' not have Communion with us ? which if you had
 ' I perceive the Church, nay, every one of us who
 ' had born our Burden for many Years, would have
 ' born it a little longer.

Reply. There was one of us who had sufficiently
 told Mr. *Keach* and others, that if they brought
 that way of Singing in, he could never have Com-
 munion where it was : and another of us at the time
 of bringing it in, did not only, as others did inde-
 vour to obstruct that hasty Procedure, but did al-
 then declare he could have nothing to do with it, and
 desired that a Day might be appointed for the Debat-
 and Consideration of that matter, which was all
 the Mind of others. It is true, there was one who
 was against it, and against that hasty bringing of
 in, that did nevertheless say, if it was fairly carried
 the Majority, he should rest satisfied, and bear with
 it, which were his present Thoughts that he ought
 so to do : but yet after he had diligently searched
 to the Scriptures, and seriously considered of it, through
 the Grace of God he received further Light into
 Truth of God, concerning that matter, and could
 no ways be satisfied with it. And here let it be fur-
 ther noted, that although Mr. *Keach* signifies that
 any one of us had said at that time, that if they
 proceed to sing at such times, we could not have
 Communion with them ; yet Mr. *Keach* and another
 Man of Note amongst them had several times
 before, that if there were but three or four that
 not be satisfied, it should never be brought in.
Keach proceeds, saying, in the same Page, line 16
 18, 19, 20, 21, 22, 23. Besides, did not the Church
 agree to sing only after Sermon, and when Prayer
 ended ? And if those few Brethren and Sisters

were not satisfied, could not stay whilst we sung, they might freely go forth, and we would not be offended with them; so far was the Church or my self from imposing on the Consciences of any.

Reply. As to their agreeing to sing only at such times as after Sermon and Prayer, and the like, and as to the liberty they gave to the Dissatisfied to go forth, and they would not be offended; we look upon all those things, as well as our entring our Protest against it in their Church-Book, which they would have given us leave to do, as Accommodations for the present to introduce the thing, that it might get ground, and grow gradually, and to stop the Mouths of the Dissatisfied. Whereas indeed, our compliance upon such Terms, would be somewhat like *Pilate*, who washed his Hands, and declared himself innocent of the Fact he was going to be partaker of. And by the same Rule, we may as well hold Communion with other corrupt Worshippers of God, and only take care to go out, and keep from them at such times of their Worship, and bear our Testimony against it: which we hope none will allow of, that rightly consider the Nature of the Union and Communion that is between Church-Members, and their Actions that are approved or allowed of, and especially in the immediate Worship of God. And the time we were with them, after they had brought it in, and did go out while they sung, we saw apparently their great Dissatisfaction in it, which was manifest by their continual Reflections upon us in publick, insomuch that the Hearers took notice of it.

Mr. Keach proceeds in the same Page, line 23, to 27. But is it not hard that some of us should so long be laid under a Burden, when the Church generally was against Singing

Singing at that time, and you cannot bear it, now it is come to be your Lot ?

Reply. Then it seems we must take turns to bear Burdens. We remember the Apostle says indeed, *Rom. 15. 1. We then that are strong, ought to bear the Infirmities of the Weak, and not to please our selves.* And we hope, through the Grace of God, we have learned in some measure that Lesson, that if the Difference had lain in their Estimation of Days one above another, or in Meats, that they could not have eaten of some particular sort of Flesh, or no Flesh, but Herbs, *Rom. 14. 2, 5.* Or if the Difference had lain in such like Cases, we could have born with their Weakness therein. But this Difference is no such thing, but is about the immediate Worship of God, in which nothing should be indifferent to us. But whereas Mr. Keach and some others have frequently told us, what we differed about, was a small thing and a trivial Matter, they ought rather to have born with our Weakness, and have laid that Trifle aside, and not have thus pleased themselves. But to say no more of that, we would only note from his last-recited Words, how fairly he owns that the Church was generally against this way of Singing formerly, which we know to be true, until he and one or two more, but chiefly himself, had broached, and in process of time gradually introduced it.

He proceeds in pag. 9. line 28, to 31. *I am afraid the noise of these things are misrepresented abroad, and therefore I thought it might not be amiss to rectify Mistakes in you, or any other Brethren.*

Reply. He might have saved his labour in his Information of us of those things, we knowing them as well as himself. And we are greatly grieved at what

we have occasion now to declare ; and were it not that we know the Truth suffers more than we, we should rather be silent. But he tells the World, that he is afraid the noise of these things are misrepresented abroad, and therefore he thought it might not be amiss to rectify Mistakes ; and yet at the same time he misrepresents those very things most grievously, as will appear from his next Words. In the same page, line 31, &c. and pag. 10. line 1, &c. *The matter of difference* (says he) *that is at present between the Church, and some few of our dear and beloved Brethren and Sisters, is not about Singing it self, nor singing with others, for that has been all along the Practice of the Church for many Years, (as before I hinted) but only about singing on the Lord's Day, unless it be one Member, except the Judgment of any other are lately changed.*

Reply. In these Words he asserts three things concerning the present Difference ; the two first he lays down negatively, where the Difference is not ; and the third positively, where it is, and where he says it only is : but the first of these three Assertions is only true, the other two being absolutely false.

1. He says, the Difference is not about Singing it self. This is true ; for we all own, and always did own there was Singing in the primitive Time, (as well as Tongues, Revelations and Interpretations) and may be again in the latter Times, or whenever God gives a Spirit for, and enables to that Work.

2. He says, the Difference is not about singing with others ; and to confirm this, he goes on, saying, *For that has been all along the Practice of the Church for many Years :* but how true that is, we leave all to Judgment, that considers what we have before said. And this

this very Abuse is implied in that Unchristian scandalous Paper, called, *Truth vindicated, or Mr. Keach's sober Appeal answered*; in which those three nameless Persons seem to assert the same thing that Mr. Keach does here; for in their last Page they say, *Whereas there are some turbulent Spirits, who give out, that the Church at Horslydown hath brought in an Ordinance by the major Vote, &c. These are to satisfy all People, 'tis false; for 'tis well known the Ordinance of Singing was in that Church 16 or 18 Years since, and now it was only agreed to by the joint Consent of all on a Lord's Day, save five or six, to practise it oftner. That is the true state of the Case.*

Here they tell the World, that the Ordinance of Singing was in that Church 16 or 18 Years since, and that now it was only agreed to be practised oftner. So that they would insinuate that the same sort of Singing with the World was practised 16 or 18 Years since by that Church, as Mr. Keach says: there was no difference about singing with others, in that they agree: but what they both say is false, as we have herein shewed. But it is the less strange that we are so abused by those Vindicators of Mr. Keach, seeing the design of that scurrilous Piece (wherein are many base Reflections and gross Falshoods) is to justify his abusing Mr. Isaac Marlow.

But to proceed; We do declare that this Assertion of his, that the Difference did not lie about singing with others, is utterly untrue: for we know, and he knows also, (witness his fore-warning the Hearers not to sing) that generally and chiefly our Dissatisfaction did lie there at that time, and from that Principle; and for that very reason it was, that we would have kept the publick Singing out, because we could not see that the

Church

Church and the World might have such close and high Communion together, as to unite their Voices in singing the Praises of God. But now it is true, through the Grace and Goodness of God we are enlightened into the Erroniousness of the Manner in which it is performed by them, that is, in their using a precomposed and prelimited Form of Words, which they read to the People, and in their uniting their Voices, directly contrary to the Rule of God's Word ; therefore we greatly admire Mr. *Keach* should offer to assert so false a thing to the World. But,

3. He says, The Difference is only about singing on the Lord's Day, unless it be one Member, except the Judgment of any other are lately changed. To this we must again say, we admire Mr. *Keach* should tell the World such a false Story, and represent us as such strange Persons, that we were no ways dissatisfied with their Singing, but only because it was performed on the Lord's Day ; as if we thought the Lord's Day an improper time to do the Lord's Work, and to perform the Lord's Worship. By this he would make us mere Enthusiasts, as he has unjustly reflected upon some that have opposed his erroneous way of Singing. But we do declare, this is utterly untrue ; for we never disliked Singing, because performed on the Lord's Day : for when we were under that Snare that he had introduced, and did sing, it was always on the Lord's Days at breaking of Bread, except those two or three times before-mentioned on Days of Thanksgiving.

Moreover, having this Opportunity, and finding our worthy and antient Brethren of our Perswasion greatly aspersed in a Book lately published, entituled, *Sober Reply to Mr. Robert Steed's Epistle concerning Singing*, and recommended by Mr. *Keach* and others,

we think it needful & our duty to clear our whole Profession from that gross Abuse that is thrown upon the Baptized Churches concerning Ministers Maintenance they say in *pag. 9.* of the aforesaid Book; 'We ask you whether or no generally the same Baptized Churches in those times did not as unanimously conclude and declare it too, that for a Gospel-Minister to have a yearly Allowance, or a competent Maintenance was an humane Invention and Antichristian? We speak (say they) in part upon our own knowledge, and by good Information we have had from others, that both those Gospel-Duties and Ordinances were equally decried; and we suppose you are not ignorant of it: Nay, and we hear some Churches, or Members of those Churches, are of the same Opinion still.

But to discover the notorious Falshood of this Charge we do declare, (1.) We know no Baptized Churches or Members of those Churches, that are of that Opinion. But (2.) We have seen the Confession of Faith of those Churches, which is now extant amongst us which was published in the Year 1644. signed by fifteen Persons, in the Name, and by the Appointment of seven Churches in *London.* And their 38th Article in these Words, *viz.* 'That the due Maintenance of the Officers aforesaid, should be the free and voluntary Communication of the Church; that according to Christ's Ordinance, they that preach the Gospel should live on the Gospel, and not by constraint or compelled from the People by a forced Law.

Thus far we thought it our duty to vindicate the Truth and our selves, from those Misrepresentations and Abuses put on it and us by Mr. *Keach* and others; desiring that what we have herein said, it being the Truth, may be considered by all into whose Hands

shall come; that the Truth concerning Singing may not suffer by the Odiums that are cast upon us, and that we may not be looked upon as such Persons so unreasonable, and of such confused Understandings, as Mr. Keach has represented us to be. Therefore we all conclude, heartily desiring that Light may break forth, and Truth may be received, and get ground more and more, and that all Error and Superstition may be laid aside.

Signed by us, and in the behalf, and by the special desire and appointment of many more,

Silvanus Heathcoate,
Edward Little,
John Mounticue,
Abraham Faulkner,
Edward Sandford,

Isaac Twinn,
William Probord,
John Leader,
Luke Leader.

T H E E N D.

Advertisement.

There is now published a Book, entituled, *Truth Soberly Defended*, in a Serious Reply to Mr. B. Keach's Book, called *The Breach Repaired in God's Worship, or Singing of Psalms, Hymns and Spiritual Songs*, proved to be an Holy Ordinance of Jesus Christ. Also a Vindication of a Book, entituled, *Prelimited Forms of Praising God*, vocally sung by all the Church together, proved to be no Gospel Ordinance. With a Postscript in Answer farther to a Book, entitled, *Folly Detected*, Published by Mr. Joseph Wright. And a Paper called an *Appendix*, or a brief Answer to Mr. Marlow's *Notion of the Essence of Singing*, by T. W. And to a Paper called an *Answer to a brief Discourse concerning Singing*, by H. K. Whereunto is added, a brief Narrative of the Rise, Occasion and Management of the present Controversy of Singing, between I. M. and Mr. B. K. with some Reflections on a Book, called *Truth Vindicated*, or Mr. Keach's *Sober Appeal answered*. Wherein also his abuses, &c. are detected, under the Hands of several worthy Ministers of Churches, and other faithful Brethren. By Isaac Marlow. Price Bound together 1 s.

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